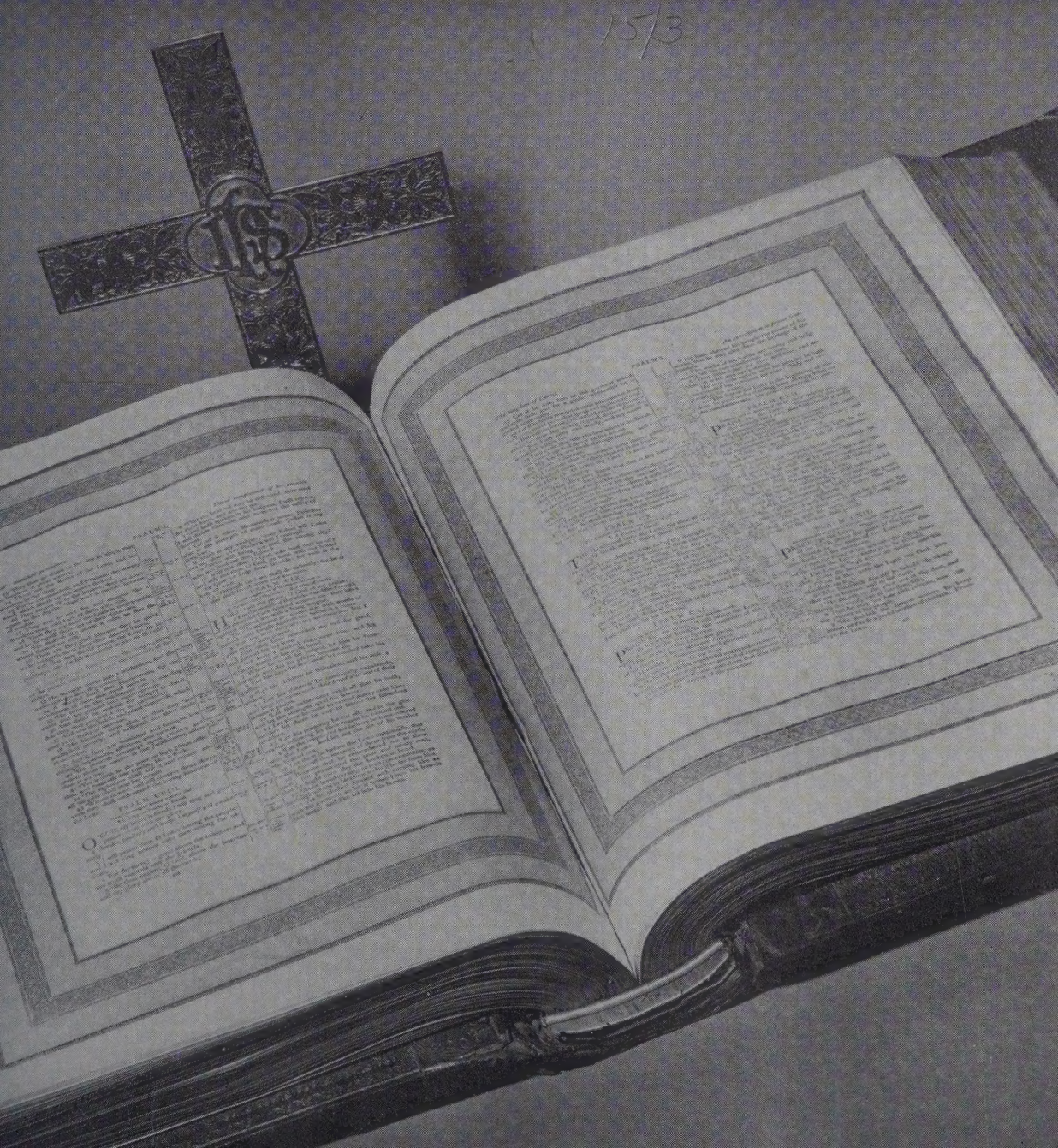


The Pastor

NOVEMBER ♦ NINETEEN AND FIFTY ONE



The Pastor

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COVER: Universal Bible Sunday is December 9 this year. The Bible shown on this month's cover was manufactured by The Methodist Publishing House for exhibition at the World's Columbian Exposition, Chicago, in 1893. Photograph by Jerome Drown, Nashville, Tenn.

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GRIMS in 1621 celebrated Thanksgiving for the bountiful harvest of the good earth, tilled by men's hands despite hardship and suffering, and blessed with good resources. There seems to be little occasion for giving thanks in these days when we get our food from the nearest super-market in any season of the year.

In this circumstance of modern society the word "thanksgiving" has little meaning. So, in the Thanksgiving season we have come to shift from pursuits of the real to the idolatrous. We find little or nothing for which we should be thankful because we have lost the sense of dependence, so well captured in the songs of Thanksgiving that are our heritage from the ancient Hebrew people.

*Bless the Lord at all times:
continually will His praise be in my mouth.
The Lord will glory in the Lord:
the meek will hear and rejoice.
Magnify the Lord with me,
let us exalt His name together.
He heard the Lord, and He answered me,
from all my dreads He saved me.
Unto me and so be radiant!
Let not your faces be ashamed!
The poor man called, and the Lord heard
and delivered him from all his troubles.
The angel of the Lord encamps
about those who fear Him, and rescues them.
and see that the Lord is good:
the happiness of the man who trusts in Him!
The Lord, you, His holy ones,
nothing is lacking to those who fear Him.
The rich will be hungry and in want,
those who seek Him shall not lack any good thing.**

From this psalmist we can learn that all praise and thanksgiving belong ultimately to God. We learn that the Lord acknowledges our gratitude. The New Testament Gospel teaches that *many that are first are last, and the last first*. This, too, is the teaching of the psalmist. It explains how a child who has been poor can give such profound thanks for so little a gift. For what can a powerful or rich or learned man give thanks if he has a starving soul?

We are reminded of these things as we enter another

Thanksgiving season. Shall we witness to our gratitude with clamor and stupor, or shall we respond to the divine bounty by helping an underdog, somewhere. A traditional way to express brotherliness is by giving Thanksgiving baskets to the poor. This practice can be worth while only as a symbol. It can have meaning only if the symbol stands for the reality of a true community concern for the poor, the widow, the orphan, the downtrodden—a concern that is manifest throughout the year. If we will accept our responsibility to share on a community basis with the less fortunate, then our gift will prove to be a significant symbol. But an annual fruit basket is insufficient duty to the divine command, "Love God, and love your neighbor!" All thanks are due to the Father of mankind, and only if we love him can we love our neighbor.

Through all crisis and despair the man of *faith* can anticipate a time of future thanksgiving; for he is eternally a man of *hope*. He knows that a famine is always followed by a time of fruitfulness. That is why he can be optimistic in these fruitless days when we are starving for peace, when we are starving for justice, when we are starving for the liberation of human personality. Many are starving for these while those in other parts of the world are lacking the very necessities of existence. The Christian can never doubt that the harvest will come and slake his desire for the things that are of divine Providence. But he knows they will not come easily. They will come only in God's good time and through his blessing of men's efforts. We cannot "bring in" the kingdom.

Satisfaction for the righteous man will surely come—but not without travail, not without hardship, not without utter destruction of the self-concern that blots out the spark of eternal life. In America we are being spiritually starved because our gullets are choked with riches and complacency in a world that must someday become united or collapse.

As we look toward Advent we can lift up our hearts in thanksgiving; for of all things we can be most grateful for the Incarnation. In the teeming worldliness of twenty centuries ago, the Divine entered history in a conclusive way. It is paradox and mystery, but it is known to be true. He did not save himself on the cross, but He saves others. Neither can men save themselves; for salvation is of God alone through the divine event in history whereby He made himself manifest in the person of Jesus Christ.—N. S. C.

from The Psalms, Translated and Interpreted in the Light of Hebrew Life and Worship, by Elmer A. Leslie (Abingdon-Cokesbury Press, 1951)



A SOUTHERN bishop once told about a visit to a grease-making plant where he noticed no outgoing shipments. He asked, "What do you do with all of it?" "Why, we use the grease to keep our machinery running," was the reply.

Is it not time in our church's history to ask, "Are we so occupied in keeping machinery running that we jeopardize our gospel objectives?" Can we do something about it? One can have only admiration for our leaders and their current achievements. But they labor under handicaps.

The key to reform, I believe, is in streamlining our administration. A great need of the church is a larger number of bishops, commensurate with present church membership. Lest you be alarmed with thoughts of more overhead and more expense, let me say that consideration has been given to this point, and the reader's forbearance is asked.

Such a change will necessitate doing something about our district superintendency. The few bishops we have must depend upon a large army of superintendents to aid them. In pioneer days we needed men then called presiding elders, but in a full-grown church we need a different setup.

A superintendent recently told me he hoped General Conference would seriously consider reconstructing the district superintendency. "The present arrangement has a certain efficiency but is lacking in spiritual power." What did he mean?

Let Us Have N

Loaded with administrative duties, the few top men of Methodism do not get out among the people enough. Here is a problem for the 1952 General Conference, says the pastor of First Methodist Church, Waukegan, Ill. (This is from an address to the last annual convocation of the Order of St. Luke.)

I think I know. The office lacks spiritual leadership because the superintendent, except in rare instances, has no functions reserved to himself related to the distinctly spiritual offices. Most of his assignments, except as he serves as the bishop's pinch hitter, are administrative and secular. His badge is a brief case. In the older day of presiding eldership, when that ecclesiastic visited his charges four times a year to hold the quarterly conference and usually to administer the sacrament, the laymen held him in high regard.

Dr. William Warren Sweet, in *Religion on the American Frontier* (Vol. IV, *The Methodists*), includes the Journal of James Gilruth, a Michigan presiding elder of 120 years ago. A typical four-months series of entries shows Brother Gilruth traveling over a tremendous territory on horseback, by wagon, or afoot, conducting services on weekdays as well as several on Sundays, reading, writing, calling, helping with chores, presiding over quarterly conferences. On only two Sundays in sixteen noted did he fail to administer Holy Communion as well as preach!

The present duties of the bishop (Discipline, Par. 431) include "To oversee the spiritual and temporal affairs of the church . . . preside in the General, Jurisdictional, Central and Annual Conferences . . . fix the appointments of the preachers . . . consecrate bishops . . . ordain elders and deacons . . . consecrate deaconesses . . . travel through the connection at large."

The district superintendent (Par. 361) is to "travel through his district, in order to preach and to oversee the spiritual and temporal affairs of the church . . . appoint preachers . . . in the absence of the bishop . . . preside in the Quarterly Conferences . . .

promote all the interests of the church within the bounds of his district giving particular attention to the following:" (here follows a long list of church interests including "administration of the ordinances and Sacraments"). Note that this important duty occupies an inconspicuous place among lay activities, proper financial systems, temperance, economic justice, world peace, and other world but wide-sweeping causes.

A very apparent difference between the bishop and the superintendent is that the bishop is *consecrated* and the superintendent is *merely appointed* to delegated tasks. The bishop, while of a separate order, has an office with spiritual recognition at his consecration, where the presence of the Holy Spirit is invoked. But the superintendent has no such commission other than that of any elder. The superintendent inspects the business of the local church, but rarely does he perform purely ministerial functions. I have heard laymen ask, when confronted with apportionments, "What does the district superintendent do?" The present system is fair neither to the churches nor to the superintendent.

The superintendent has no special function related to the distinctly spiritual offices, as ordination is related to the bishop and confirmation to the sacraments to the pastor. Let us lift the superintendency to a place of dignity, ecclesiastical recognition, and spiritual influence. Here are some proposals that come to mind.

1. Restore the title "presiding elder," dropping the terminology of the sales office. A change in name is worth while, but more needs to be done.

2. Change the name to presiding elder, and raise the name and rank of one in each conference cabinet to that of assistant (junior, suffragan)

bishops

by THOMAS M. PENDER

shop. He would retain a presiding elder's salary, would be consecrated to his office for a term episcopacy, and would exercise some episcopal functions of an ecclesiastical nature. Whether an additional presiding elder could be chosen in each conference, whether the assistant bishop could superintend one district with secretarial help, whether the creation of larger districts could eliminate the need for additional men. Since the presiding elders could be relieved of some administrative duties, they would be able to govern their districts more effectively, perhaps restoring quarterly conferences to the place where the name is not a misnomer.

The assistant bishop could visit each church yearly for confirmation, Holy Communion, and consultation with the laymen, leaving to the presiding elder the chairmanship of the district quarterly (or annual church) conference.

One objection to this plan might be that the presiding elder would be still further reduced in importance.

3. Abolish completely the office of district superintendent, and create one assistant (junior, suffragan) bishop for each conference. Under him, in each district, place a minister to whom pastors and churches could turn for advice, reports, and reference of lesser matters. The head minister in each district could be termed a moderator presiding elder, and could do much of the presiding at local church conferences. For his part-time service he would receive a salary supplement. He could serve a short term and thus be free to move. An assistant bishop would say, \$8,000 and house, plus \$1,000 subsidies to each moderator, would amount to far less than the present cost of semi-secularized superintendents. True, the system creates a new office, revises drastically an old one, and poses the problem of finding pastoral appointments for most present superintendents.

4. Abolish the title of district superintendent and eventually the office by

substituting in each area a number of junior bishops: at first corresponding in number to the superintendents; eventually the number to be determined by careful study. General Conference could consecrate all present superintendents as junior bishops, to continue until 1956. The annual conferences would then elect junior bishops on nomination of the senior bishop of the area, to be consecrated for a term episcopacy of 8 or 12 years at the ensuing Jurisdictional Conference. Ineligible for re-election, they would return to the pastorate or retire, as ordinary elders.

The duties of junior bishops would be defined by General Conference to include spiritual and temporal oversight of pastors and churches in their districts. Ranked as bishops with the power of ordination, they would be required to visit the churches in the district twice a year, once for spiritual uplift through sacraments, confirmation, and evangelistic stimulus, and once for the holding of an annual church conference. A junior bishop would have power to make pastoral changes during the year only with advice and consent of the senior bishop of the area, to whom he would be amenable as the superintendents are now. Thus spiritual and administrative service would be rendered, pastors would honor and respect the men over them, young people received as members by a general church officer would cherish the event, and the public in many new places would realize the significance of the title, "bishop of The Methodist Church."

This plan would permit more democratic General and Jurisdictional Conferences. As the new bishops would be given right to the floor without vote, the bulk of conference ministerial delegations would be pastors. Many believe this would make for more representative legislation.

Objections:

1. Too many bishops: 610 instead of 35! But remember that we now have almost that many superintendents. The total number of bishops would be only 50 per cent more than in the Episcopal Church on the membership basis. A young man entering the Episcopal Church has twelve times as many chances of rising to the episcopacy as one entering Method-

ism. Furthermore, by 1956, through retirements and redistricting, the number could be reduced; afterward it could remain the same though membership should double.

2. A related objection is that the term "bishop" should be reserved for a high and holy (one might say, inaccessible) office. However, (a) American Methodism has never reserved the term to a hereditary apostolate and has not hesitated to use it for a functional office. (b) Five hundred or more new bishops would probably not object to the title, nor to the spiritual opportunity. (c) There is considerable precedent in church history for many bishops; and this during the periods of greatest missionary and evangelistic expansion. In apostolic times there was a bishop in practically every town of size. Many scholars believe the bishop and the presbyter (elder) were one and the same. If Presbyterians believe they have a "bishop" over elders in every local church, why should not we have one to a district?

In the seventeenth century Archbishop Ussher, an Anglican Calvinist, believed that bishop and presbyter differ only in rank, not order (the Methodist position), and pointed to this belief in the ancient Celtic church. He advocated appointment of many suffragans to rural deaneries (district centers?). His plan went unheeded, but it seems to have been a sort of Methodism-before-its-time. Why not adapt the plan to today?

What about increased cost? There need be none. Present salary status of the superintendents could be maintained for junior bishops. They would still be "traveling preachers," and not in any sense an aristocracy; and the millions we now spend for the superintendency will finance the number of bishops we need. Let us close the gap which has too long existed between the churches and the top leaders!

An old man said not long ago, "I have been a Methodist for over fifty years. In all that time I have never seen a bishop of The Methodist Church or heard one speak except over the radio. I have wondered what they are like and why one has never come to our church." And then he added hopefully, "Maybe I'll meet one in heaven."

Why a Commission of Social Action?

By DANIEL E. TAYLOR

The Methodist Church can become a "sturdier instrument of social betterment," says the author in stating the case for an official social-action agency. He is pastor of Garden Street Methodist Church, Bellingham, Wash.

A COMMISSION of social action would open the floodgates of practical action for Methodism's social vision. Our historic and present concern for applied Christianity is unquestioned. No one can read thoughtfully our Social Creed found in Paragraph 2020 of the Discipline without a quickened conscience. But our words generally outrun our deeds.

Any lack does not originate in the creed itself. The ideals of a Christian society shine through it clearly. These principles are followed by twenty specific points that move directly to the sore spots of our secular order and plainly state, "Thou ailest here, and here, and here!" The pastor is then adjured to read or circularize the creed at least annually in each parish.

But the only agency to accomplish these aims is found in the concluding suggestion that each local church form a committee to study and implement our social principles. Inquiry in our vicinity indicates that no such body has ever been formed in any appreciable number of churches. On the conference level a few annual conferences have nominal committees on social service. Perhaps a conference where such a committee meets only once a quadrennium is more typical than we might guess. If so, the claim that we are adequately engaged in social action can hardly be maintained.

In plain honesty there seems to be little evidence to dispute the fact that our people generally are unaware of the social implications we envision and without the guidance to act wisely in these matters. Even those con-

scious of the creed do not find themselves in a stronger position. The claims upon us are too many, the issues too complex for the average Christian to ferret out a solution.

Some medium or agency should be devised whereby the whole church will be drawn into effective social action. Step-by-step plans must be laid and a program developed. Major trends must be interpreted to provincial and insulated minds. Grave local situations must be heralded to the entire country. Gatherings and assemblies of like-minded people must achieve a group mind on cardinal issues. These and many like endeavors are beyond the reach of any but a body devoted to these duties.

Certain important reasons appear to stand against the formation of such a commission.

At the outset there is a natural distrust of the mechanics and organization necessary. We would still like to think good actions will arise when needed through the promptings of spontaneous, intuitive mercy. We feel that an agency will somehow reduce the urge to social righteousness into some kind of religious lobby.

This hazard, of course, is equally real in any other kind of spiritual enterprise. In fact, valid church strategy is mainly the wisdom to create the right means for desired ends. The genius of churchmanship lies not in avoiding organization but in perfecting and developing adequate instruments.

Right now we run headlong into the attempt to simplify and co-ordinate our already elaborate and ponderous denominational machinery.

The creation of even one more commission brings us up short. Yet the real issue here is whether in social action we shall remain in the comparative impotence we exhibit or will tempt to extricate ourselves. Certainly our judgment is astute enough to shape such an organ without multiplying bureaucratic tendencies.

Another dissent springs from the fear that an official body would best achieve only the average insignificance of the church, and at worst would be shackled by reactionary interests. Social pioneering, it is held, can only be done outside of authority.

Anyone who is familiar with our existing agencies and our ministry will not take this argument too seriously. A few incidents may support this contention. But even in such controversial areas as temperance and world peace there has been much difference of opinion but very little sign that "the brakes have been put on." The integrity and independent judgment of Methodist preachers, moreover, is such that we can be sure very little muzzling or domination is going to take place.

Whenever I hear statements that clerical or lay control is widely exercised over our ministry, I usually find the claimant to know very little about the inner life of our church. This does not mean at all that the proposed commission would find unanimous agreement on its policy or universal support of its program. All that should ask or expect is an honest chance to prove its way.

Frequently heard is the statement that our social ideals are already well served by unofficial bodies and that a commission is superfluous. Recent controversy should make it plain that, as a matter of fact, the whole church is not interested in following an "outside" program and may even be inclined at times to run in a



Episcopal Tenure

What many pastors want in episcopal administration can be achieved without cutting the life term of bishops down to two quadrennia, says the author.

THE Nashville (Tenn.) District Conference recently adopted and published a memorial to the General Conference asking that the tenure of bishops be limited to two consecutive quadrennia, and that "the Bishops' Retirement Fund be justly distributed."

The objective sought is a noble one and will command impressive support throughout the connection. The present plan of freezing a bishop in an area conflicts with the genius of Methodism and will ultimately bring dissatisfaction to the boiling point.

The old and constitutional "general superintendency" is dead beyond hope of resurrection. It was a high, wide, and handsome type of administration which covered everything and touched nothing. The late Edgar Blake enjoyed shocking the "M.E." General Conference of 1912 with the revelation that the bishop, then resident in Portland, Oregon, did not have his name in the telephone directory. That clinched the argument for more intimate and detailed supervision and led to episcopacy confined to areas—"districts," as they were later called in the M.E. Church, South.

Something of the sort was needed but unqualified localization soon produced evils of its own. Only eleven years later a conference, which had "enjoyed" the conference presidency of its resident bishop for seven out of eight years, passed the following memorial—with said functionary in the chair—by a vote of 93 to 16:

"The resident bishop shall preside at the annual conferences within his area not more than two sessions in any quadrennium and no bishop shall be assigned to the same area for more than two quadrennia."

Since then conditions have become worse. The boards of the church have wisely decided to channel their promotion through the bishops rather

than around them. This naturally but unfortunately introduced the spirit of competition between areas and generated a hectic ambition to attain goals and to meet quotas.

Few bishops have the nerve to emulate the late William A. Quayle in the saucy nonchalance with which he contemplated all programs and crusades. Possessing at once the power of appointment and the obligation of making good before the boards, the bishops have come to resemble taskmasters who sometimes fail to discern the amount of straw available to the working pastor in his brickmaking toil.

It is possible to relieve the evils natural and inescapable to area episcopacy. At this point the Nashville brethren display a lack of wisdom by dragging in the whole question of life tenure and, for good measure, the equalization of ministerial support. These are only remotely related to the immediate issue and would bog the church down in lengthy votes by both general and annual conferences, and would probably involve decisions by the Judicial Council as to the constitutional questions at stake.

What rank-and-file pastors want is the restoration of flexibility and variety to episcopal administration. These can be obtained easily and quickly by two directives adopted by the General Conference:

One to the Jurisdictional Committees on Episcopacy to the effect that they shall not assign a bishop to the same area for more than two quadrennia.

A second should go to the Jurisdictional Colleges of Bishops requiring them to vary their assignments to conference presidencies so that no resident bishop shall preside over the conferences in his area more than twice (or thrice) in a quadrennium.

The six-year limit on the term of district superintendents was imposed in an attempt to prevent undue centralization of power. The semi-diocesan type of administration now in vogue has made that attempt of little value.—**Edward Laird Mills, Palo Alto, Calif.**

ary direction. No outside group will er command the major loyalty or ng lead the church. Such groups are cial leaven; beyond that they cannot hope to function.

Certainly a commission will in no ay militate against such prophetic inorities. There may be many, like e present writer, who have held embership and office in such encies chiefly because we were committed to social objectives for which e church provided no instrument or tlet for activity. Perhaps such independent pioneering movements ight now feel a larger call to become terdenominational and form the rogressive, growing edge of Protestantism. But in any case their status r function is not the issue in the matter of a possible official commission. Thus far we have spoken as if the chief value of this new body would be accelerate Methodism in the performance of her social duties. It could provide us a door away from self-absorption. It would take us beyond lip-service to social ideals and relieve us of the frustrating experience f insights and resolutions uncompleted in deeds.

But the chief aim is to make the church a sturdier instrument of social betterment and community well-being. We are far short of realizing our obligations in economic, political, and social spheres. To this end a commission is needed.

The church would find in the commission an outlet for its social passion. The community would find the commission a means to make the church its chief spiritual support.

slants on the secular

CRIME IN AMERICA (Doubleday & Co., [cloth] \$3.50 [paper] \$1.), the story of the Senate Crime Investigating Committee written by its chairman, Senator Estes Kefauver, takes the cover off of America's underworld and shows how criminality of various kinds like an octopus has spread its tentacles across the nation. The investigation, which many feared for political reasons would be a "whitewash," developed crusade proportions and made the whole country aware of the existence of a cancerous growth in the body politic.

This revelation joined with a series of others, such as the basketball scandals and West Point cheating, shows what happens to a people when basic moral precepts are on the decline. Senator Kefauver is right when he predicts that if America does not defeat crime and the evils rising from criminal and political corruption, it will degenerate into an impotent third- or fourth-class power. History confirms his conclusion. The senator, while not a preacher, warns that the country is close enough to the saturation point of criminal and political corruption to destroy our strength as a nation.

The forthright disclosures this book makes of crime belie the cynical predictions of the authors of "Washington Confidential" about the ultimate conclusions of the committee's work made several months before March 31, the date the committee finished its work. These authors were willing to bet that only a few puerile suggestions would come, such as (1) There is crime; (2) Kids should go to Sunday school; etc. But *Crime in America* is not whitewash on an American sepulcher—it is an exposé of putrefaction made by political intrigue.

A premise set forth here is that public morality demands a full commitment to it by citizens in all places, hamlets, or cities. If there is corruption in Washington, one must remember, Senator Kefauver says, that the federal government is a "collection of the morals and the politics of the thousands of localities throughout the nation. The ordinary course of a man

up the political ladder in the U. S. is by successive steps from the locality. Ordinarily, he takes an interest in his county, or ward or city election, perhaps seeks office there, and then may or may not proceed to the state or national level of office and politics." The moral tone of our nation, it must be noted, is not made at Washington, but set by the thousands of local communities. This fact emphasizes that clean government begins at home.

There is nothing in this book that justifies the existence of crime. The author does note that the closing of illegal book-making in Miami increased Florida's income from legalized pari-mutuel betting. But the committee scoffed at the gamblers' apology for gambling as a "biological necessity" and pointed out that Nevada, where gambling is legal, is plagued with the criminal element attracted to it.

Mayor Morrison of New Orleans, a city long associated with liberality in morals, testified that the elimination of gambling in that city had brought a "healthier, progressive, law-abiding community."

Senator Kefauver says that when "good citizens of a community shut their eyes to a wholesale violation of law, law enforcement and honesty in public office will go to hell in a handcart." This, he adds, applies to a law prohibiting something a lot of people like. Those who ally America's breakdown in morals to prohibition might ponder these words. The Volstead Act was not the cause of the breakdown; apathy and indifference to law enforcement and political corruption produced the whirlwind of which we now write. A moral victory in the twenties would have brought moral strength to the years that followed.

Let us not hurriedly conclude that spirituous liquors are on the sidelines in this recent exposé. The committee noted as it went along many connections between the underworld and the liquor business. The great increase in the sale of illegal liquors shows that legalizing its sale did not advance public morals or end the abuses that

prohibition was supposed to bring.

The book offers an interesting study of names—names of the men who have so foully contaminated the face of America. They are not names associated with the Puritan tradition. Once in a while a Jones is found on the long list ending in "o"—Gizmo, Lococo, Binaggio, Palmero, Contzaro, Costello, Marcello, Minan, Accordo, Brocato—but it is so rare in news. Obviously the underworld belongs to men who are associated with a Roman Catholic culture. On the whole they are recent immigrants, second generation citizens. A check of the personal philosophy of these men shows not only moral and spiritual illiteracy but no appreciation of America or its traditions.

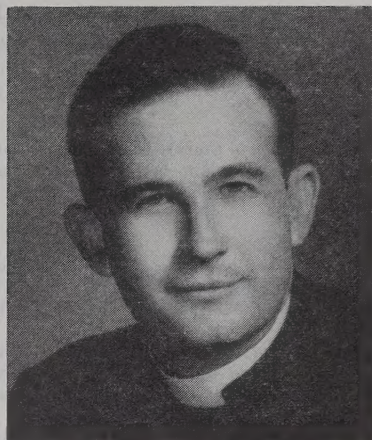
Any religious system that is capable of producing moral indignation will be powerless in helping America to regain its moral health. Men like Senator Tobey are the products of systems and beliefs which alt integrity and righteousness standards for daily conduct. Throughout the hearings Tobey acted as God's exorciser, deploring degradation and lashing out at public officials who had betrayed public trusts.

The investigation did arouse America. There is encouragement when our citizenship rises to support law and order. Credit for the constructive response is due to the medium—television. Senator Kefauver believes it will be most beneficial in stirring up the interest of the people in public affairs.

Senator Kefauver, as noted at outset, concluded his work March 1951, with the committee. In the report to the Senate there were two recommendations, many of which if enacted will tighten laws and make successful prosecution of the criminals possible. Chief among these recommendations is one to withdraw favors to law breakers, such as permitting deductions on income tax reports for betting losses or bribes politicians. Persons who desire to assist constructively in reducing crime should study the recommendations and periodically check with their congressmen on progress being made writing them into law.—**John Gross, Nashville, Tenn.**

Choral Communion on Christmas Eve

By PAUL S. SANDERS



One way Protestants can recover worship values is through a midnight communion service on Christmas Eve, says the author. An outline of such a service is presented here. Paul Sanders is a Navy chaplain (Methodist) now serving a Marine unit at Camp Lejeune, N. C.

THE CHURCH has always celebrated its greater festivals with its most important act of worship, the Sacrament of the Lord's Supper. On Christmas Eve it is especially appropriate to do so, because as we rejoice in the birth of our Savior, we also participate in his presence through Holy Communion.

Aside from the devotional value of such a service, one may note other factors involved. A service at midnight, being out of the ordinary, will increase attendance. At our midnight communions we have never failed to have a good turn-out. Further, it will help to create in Protestant communities something of the feeling of dramatic excitement that the Roman Catholic Church is able to achieve with its colorful spectacle of Midnight Mass. Besides this, such a service may help destroy that anomaly of Protestant worship: the celebration of Christ's Nativity on the previous Sunday, with a complete disregard of Christmas Eve or Christmas Day.

The service as outlined here can be held in an average-sized congregation; my own numbered around 175, with a choir (untrained for the most part) of some 15 voices. We have the advantage of a worshipful sanctuary, a chancel properly designed for liturgical worship, and, above all, a congregation trained in 15 years of liturgical worship, through three pastorates.

Concentrate in the beginning on "putting across" the idea of such a service, perhaps to your young people first. Secure the approval of your Official Board, and then "sell it up" among the women of the parish. Invite a neighboring Protestant congregation to attend.

The choir must be trained to appreciate its role in liturgical worship. There is no chance for doing "showy" themes and coloratura solos. If you have soloists you may want to insist firmly, though of course tactfully, that the communion liturgy is of, by, and for the people. The role of the congregation is to participate, not to sit and be entertained and/or edified. The role of the

choir is to lead, in both the teaching and the execution of the service music.

All this cannot be accomplished overnight, or in two months, or even in two years. It requires a gradual change of attitude, which can be the foundation of a rebirth of real liturgical worship in present-day Methodism. When we speak wistfully (some of us) of the color and pageantry of the Roman liturgy, we sometimes forget that usually it is a spectacle to be watched, not a real drama to be participated in. One of the ironies of Protestantism, among others, is our disregard for congregational participation in worship. Indeed, when ministers try to lead their people in this direction, they are sometimes accused of being "Catholic"!

The congregation can be taught to sing the service; but only with patience and practice will it come to be a satisfying experience. Our way has been to sing the service every communion Sunday; then at Christmas there is no sense of being lost, or that something is being "put over on us." Begin now, but do not expect too much this Christmas Eve. In time many of our Methodist congregations will be accustomed to full choral communions, in which minister, choir and people all take part, to the greater glory of God.

LITURGY OF THE WORD

The liturgy is divided into two clearly distinct parts, the first centered around the reading and preaching of the Word, the other centered on the Sacrament of the Eternal Word. American Methodism lopped off the "Liturgy of the Word" from its communion service in 1798, leaving only the communion proper, which was usually appended to a regular morning service. Since 1932 efforts have been made to give us an integrated service with an adequate "Liturgy of the Word."

The service described here omits much of the first half of the service as it stands in our present Ritual. It uses instead the basic historic elements of this part of the liturgy. Hints of these are to be found in our Ritual, but largely within brackets.

The items in the service have been numbered here to enable the reader to follow them in order. Parts of the service in parentheses are those omitted in our own service.

Words and actions have been kept in the left-hand column, with musical portions of the service printed to the right.

(2. *Ascription of Glory*). These sentences may well be omitted from a service that tends to be too long. They are not part of the historic structure of the liturgy.

5. *Collect for Purity*. The usual beginning of the liturgy. It should be said with the minister standing, facing the altar, turning after the salutation, "Let us pray." It is to be said by everyone.

(6. *The Lord's Prayer*). Best omitted here. Historical evidence from the second century and almost universal practice put this prayer at the end of the prayer of consecration.

(7. *Ten Commandments*). Best omitted. Adds length, anticipates the confession, and is a Puritan innovation in the liturgy.

9. *Our Lord's Summary of the Law*. These words of our Lord are a fitting statement of the essential requirement of the faith. Said by the minister, facing the people.

(11. *The Beatitudes*). Omit. They occur in no historical liturgy.

(13. *Responsive Scripture from Isaiah*). Omit. If used regularly, lends weight to the interpretation of communion only in terms of a memorial of the death of our Lord. While a valid emphasis, hardly the best one for Christmas and certainly not the only important one.

14. *Old Testament Lesson*. For a faith that rests as much as it does upon the Bible, modern Protestantism gives its people little of it. Historically, three lessons always, with a Psalm sung between each two. Isaiah 9:2-7 is suggested.

16. *The Epistle*. Second lesson is from New Testament epistles. Suggest Titus 2:11-3:7.

18. *The Gospel*. The climactic reading of the Word, anciently surrounded with lights, incense, and particular music. Teach the congregation to stand for every reading of the Gospels.

20. *The Nicene Creed*. The Creed that sets forth the orthodox teaching on the nature of Christ. It is appropriately used on all the great festivals, especially at Christmas (Book of Worship, p. 138).

21. *Sermon*. Not a "communion meditation" but a sermon. Not long but forceful. Eschew the sentimental approach to Christmas. Suggested text: *For the grace of God has appeared for the salvation of all men . . .* (Titus 2:11). In trying to remedy the defect of too-long sermons and shoddy communion services, let us not fall into the opposite error of emasculating the sermon.

LITURGY OF THE SACRAMENT

Here we reach the dividing point in the liturgy. In the early church, at this point the unbaptized and unconfirmed left; only the faithful could receive the Eucharist. One might transpose the hymn that was omitted before the

23. *Offertory*. Our money gifts take the place of the ancient offering of bread and wine. Unfortunately, we have not learned to make the giving of money an act of worship. The minister may use one or two of the sentences to introduce the offering. During the collection, he is busy getting the altar ready. The covering linen should be folded neatly, not jerked off and piled in a heap in

1. *Opening Hymn*. This is really the first service of Christmas and if the Nativity hymns have not been worked to death in Advent, this opening or processional hymn will resound all the more for gladness. Choose one with good, strong rhythm: "Joy to the world" (No. 89, *The Methodist Hymnal*) or "O come, all ye faithful" (No. 96).

(3. *Gloria Deo*). If used, music for singing may be found in section "Music for Holy Communion" (Nos. 565-567).

(4. *Gloria Patri* Nos. 569-571).

(8. *Responses to the Commandments*). Three different settings of these responses may be found at No. 575.

10. *Kyrie Eleison*. This three-line prayer is almost as old as Christian worship. It occurs in all the "classic" liturgies, Eastern, Roman, Lutheran, Anglican. No. 576 is very good. Alternate minister, congregation, minister, etc., until the Kyrie has been sung three times.

(12. *Responses after the Beatitudes*). If Beatitudes are used, music for the Responses found at Nos. 578-580.

15. *Hymn*. The Psalms between the three lessons were known as Graduals. In the place of each one we may use one of the Christmas hymns or carols. More congregational participation is possible.

17. *Hymn*. Another "Gradual," using a favorite Nativity hymn.

19. *Gratia Tibi*. "Thanks be to Thee, O Christ, for this Thy Gospel" (No. 568). Perhaps we should work up to little detail in this gradually; the choir might do it alone, for the first few times.

(22. *Hymn*). As placed in the Ritual, serves no function. The hymn should be readied during the Offertory. Anciently, the people brought gifts of bread and wine, which were brought forward during the Offertory and arranged on the Lord's Table.

Music during the Offering. This may be an anthem or solo, or a hymn; wishes; though perhaps better, if you have a good organist, use some good Christmas music, such as Bach's chorale-prayer, "Von Himmel hoch komm ich hier."

24. *Dedication of Offering*. The congregation stands. They may

corner. If trays are covered, uncover them. Keep the top of Lord's Table in order. Keep personal belongings off it.

Intercessions. Our Ritual has no Intercessions. Historically prayer has been one of the most intimate parts of the liturgy. During the time of actual communion with their Lord, the faithful are always engaged in prayer for "all sorts and conditions of people." Use some of those in the Book of Worship, or the Prayer Book, or the Whole State of Christ's Church, from the Prayer Book. Use the Bidding Prayer form, in which the minister suggests topics of prayer, with spaces of silence between. Minister is standing, facing the altar.

Invitation. Facing the people, who, since the Intercessions have been put in, will be kneeling or bowing in prayer, not standing.

General Confession. All join in, minister kneeling and facing the Lord's Table.

Prayer for Confession. Minister still kneeling, facing the altar. People are to say the Amen, here and at the end of all other prayers.

Comfortable Words. Minister standing, facing the people.

Sursum Corda. This little dialogue goes back to the second or third century, and is Jewish in ultimate origin. Actually, it is the beginning of the consecration. It is said facing the people. A change of mood occurs here. Confession and forgiveness are ended. Forgiveness leads into consecration and sacrifice.

Preface. "It is meet, right, etc." Proper prefaces for the great feasts may be found in the Book of Worship, page 388. Minister stands at the altar, standing.

Prayer of Consecration. The minister still standing, facing the altar. If the Manual Acts are used, it is good to have a single chalice, even if individual glasses are used for administering the Eucharist. A single chalice has much symbolic value also.

Prayer of Humble Access. Unison. Minister kneeling, humbly, at the foot of the altar.

Minister's Communion. Usually minister serves himself first, if other ministers are present.

Administration of Communion. I prefer the older words for the communion; these smack of a liberalism that is not sure of itself. This bread and wine (grape juice, indeed—an improvement on the old wine!) are, but is willing to quote Jesus, for whatever reason, are worth.

Prayer of Thanksgiving. The minister first puts the altar cloth on, arranging the vessels neatly, and covering them. It takes more effort to leave the cloth hanging straight across the front of the altar than to flop it on carelessly. Saying "Let us pray," he leads the people in this prayer; he stands, facing the altar.

The Blessing. Standing at the altar, facing the people, right hand raised. It is an old custom to make the sign of the cross with the right hand while pronouncing the name of the Holy Trinity.

The sentence at No. 581 or the Doxology. The minister, after presenting the plates, may use the *Ascription* found here in the Ritual. If the hymn is used, let it come at this point. People may leave during the singing of the hymn.

The *Sursum Corda* may be sung. Hymnal, No. 583. It is a dialogue, and should be sung as such. Unless the minister is able and willing, better read it. If sung, probably better for the minister to continue singing the Preface, on the E-natural monotone, so that the music is uninterrupted through the Sanctus.

32. *Sanctus.* One of the big moments! No. 584, which should be sung with expression and have a climax. If the part beginning "Therefore . . ." is read by minister, use No. 585.

34. *The Lord's Prayer.* Here is the place where the people are most ready to voice their deep-seated needs in the age-old words of our Blessed Lord. By all means, teach your people to sing this prayer. The simple Gregorian setting, No. 572, is the best in the Hymnal.

37. *Agnus Dei.* This old prayer may be sung during the minister's communion. Nos. 586, 587 are both good.

Silence. A deep anxiety seems to afflict Protestant worship, calling for background music or singing to cover every gap in talking or reading. If the silence were uncomfortable enough, some of the people might be driven to pray.

40. *Gloria in Excelsis.* A very old and glorious song of praise, based on the Angels' Song; most fitting as a climax to Christmas Communion (No. 588). Let everyone stand and sing. It is really an easy chant for the congregation.

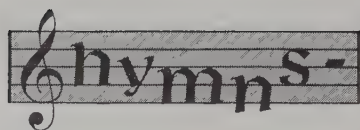
42. *Closing Hymn.* Choose another stirring hymn that will send the worshipers out on a continued note of rejoicing. The minister will doubtless want to greet each one at the door with a "Merry Christmas," since in Christ it is good to be merry.

Liturgical Question Box

QUESTION: Should there be flowers in the church at Christmas?

ANSWER: Flowers are appropriately placed on the altar at Christmas except on Good Friday, but the ostentatious display of cut flowers, which often act as an index to the wealth

and prominence of the departed, have no place in the church. Nevertheless, it would take a brave parson to stem the tide in this matter. Perhaps it would be well to ask the Official Board to make a ruling on the matter and then give good publicity to their action.—R. P. Marshall



Eternity Is Too Short

By F. FAGAN THOMPSON

Here is a discussion of three hymns of praise and their authors by the pastor of the Methodist Church, Cullman, Ala. Thanksgiving Day is November 22.

GEORGE HERBERT, English poet of the early seventeenth century, wrote

Ev'n eternity is too short to extol Thee

Of all the hymns that man has written extolling God, few are greater in their expression of praise and thanksgiving than Joseph Addison's "When all Thy mercies, O my God" (*The Methodist Hymnal*, No. 542).

This appeared as the second of Joseph Addison's hymns, in *The Spectator* (August 9, 1712) following an essay on "Gratitude." He wrote in part: "There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction, that the duty is sufficiently rewarded by the performance. If gratitude is due from man to man, how much more from man to his Maker! Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the Author of good and the Father of mercy."

The first hymn in that edition of *The Spectator* was his magnificent paraphrase of Psalm 19, "The spacious firmament on high" (No. 66). In this hymn Addison followed closely the pattern for poetry writing fashionable in his day. In "When all Thy mercies, O my God" (shown by the words "rising soul"), he returned to the pattern that Watts had popularized. This is the English Common meter rhythm having four lines to each stanza. In the original the poem consists of thirteen stanzas. It is written in five sequences. It is doubtful if Addison ever expected it to be sung

in church. In the hymn God's guidance and blessings are emphasized first, to Addison's "infant heart," thence along the paths of youth through "sickness" and "health."

In fact, the general theme of the poem is summarized by the phrase "every period of my life." God is revealed as good and just and interested in his creatures. His love marks the sparrow's fall and is ready to respond to the needs of the human heart.

Addison was one of the great writers of early eighteenth-century literature. Though he wrote for the intellectuals of his day, he was powerful enough to break away from the tradition that writers to be brilliant must be obscure. In truth he literally preached to his clientele; and they seemed to enjoy it. He and his partner, Dick Steele, used *The Spectator* for a noble end. Addison wrote on one occasion: "The great and only end of these speculations is to banish vice and ignorance out of the territories of Great Britain."

We are not surprised to find Macaulay writing of him: "Since his time the open violation of decency has always been considered amongst us a sure mark of a fool." Perhaps it is just as well not to comment upon some of our current literature in the light of that statement.

Addison was such a strong moralist that through his writings he was led to a political career. In this role he became active in Parliament; he was appointed an under-secretary of State, and finally, a secretary. In an age of political corruption his honesty was never questioned. He outlived his

party, the (conservative) Tories.
"When all Thy mercies, O my God" is especially significant as a Thanksgiving Day hymn.

"THE PEASANT'S SONG"

"We plow the fields and sow the seed" (No. 544), written by Matthias Claudius, is another Thanksgiving Day hymn. It is from a poem which gives a word picture of a church harvest festival held in north Germany called "Paul Erdman's Feast." The poem consists of sixteen four-line stanzas.

The poem describes a group of peasants gathered in Paul Erdman's kitchen at the time of harvest. They are making merry over the bountiful increase as the result of their meritorious labors. They are a festive, merry lot. They sing around the tables which are laden with good things to eat. They give praise and thanksgiving to God because to him belongs the increase. The last four stanzas of the poem refer to Paul, their host, and the occasion of the feast. In the original the stanzas were sung as a solo by the group joining in the chorus. In this way all could participate. The hymn is based upon Psalm 65:

*Thou visitest the earth,
and waterest it
Thou greatly enrichest it;
Thou waterest its furrows
abundantly,
Thou settlest the ridges thereof;
Thou makest it soft with snow
Thou blessest the springing thereof
Thou crownest the year with
goodness;
And thy paths drop fatness.*

Claudius explains the story: "I sang their Peasant's Song as he plows. I don't know what sort of person the song has when it is read; I know well what that was when the peasants sang it. The music, they say, was Italian. I have here set it down as well as I could catch it. Let it improve it, or make another one."

Matthias Claudius was the son of a Lutheran minister, born August 1740. He studied theology at Halle but was forced through circumstances to take up law and language. In these fields he attained a position of affluence in his community. After giving up theology, he strayed to the thinkers of Darmstadt, a group

enced by Goethe. This caused him, seemingly, to renounce the religion of youth. But when he was thirty-seven-years old, a serious illness brought powerfully on his spirit." As a result, he returned to his father's faith. Subsequently he gave up a position with a good income to go into work to which he was so powerfully called.

A HYMN ON THE PARABLE OF THE TARES

"Come, ye thankful people, come" (No. 545) is an interesting hymn used at Thanksgiving. Its first stanza is an invitation to thank God for his bounty. The next two stanzas emphasize the Parable of the Tares and Christ's explanation of it as found in Matthew 13:24-30 and 36-43. The good people are the wheat that will one day be placed into the barn or, joyously, heaven. The tares are the

bad people. Some day they will burn in hell. It will probably be well to use these three stanzas only because the last is a prayer that the singer may die soon and go to heaven. If I am correct, few would sing that with full meaning.

"Come, ye thankful people, come" is probably the most popular of Henry Alford's hymns. Dean Alford was born in London, October 7, 1810. He early won distinction as a student at Trinity College, Cambridge. On his sixteenth birthday he wrote: "I do this day, in the presence of God and my own soul, renew my covenant with God, and solemnly determine henceforth to become His and to do His work as far as in me lies." He kept this vow; his life was thoroughly dedicated to God.

Ordained in the Anglican ministry, Alford became known as a scholarly and eloquent preacher. His chief work

was a four-volume edition of the Greek Testament upon which he worked for around twenty years. For fourteen years he was dean of Canterbury Cathedral.

The use of these three hymns with an explanatory word about them from the minister, or in the church bulletin, will undoubtedly help the congregation to participate more intelligently and sympathetically in the service Thanksgiving Sunday.

A suitable anthem for Thanksgiving Sunday is "We Gather Together," by Kremser (published by G. Schirmer, 116 Boylston St., Boston, 20 cents). This anthem is based upon the hymn by the same name (No.

A more difficult anthem is "Ye Watchers and Ye Holy Ones" (published by E. C. Schirmer, Arr. Davison, 20 cents). This is an arrangement of Hymn No. 6.

CHRISTMASTIDE CALENDAR

"To interpret our day, rather than condemn it, is the sign of a good prophet-pastor," says the author of this calendar. Christmastide extends from December 25 to January 5. (Advent Preaching—It appeared in the October issue, page 14.)

While Christmastide is the shortest season of the Christian year, it still abounds with opportunities for preaching and church activities unmatched in any other season. The two principal events of this season are, of course, Christmas and New Year's. Epiphany is also included, but this has not held with a prominent place in the average Methodist church; however, we are finding that there is something of importance in keeping a church year, and so some beginning might be made on this. The trend of our church is toward the definite calendar-keeping.

Christmas Eve

More and more our churches are using Christmas Eve as a good opportunity for a communion service. While the various church clubs and groups within the church may want to hold certain patterns that include Santa Claus, exchange of gifts, special pageantry, and a host of other things that have not been associated with Christmas, we, nevertheless, should observe Christmas Eve in the church with great dignity. No service is more satisfying than the service of Holy Communion. This service gives an all-round view of the Christian year, as well as of the life of Jesus. In the midst of all the bustle and business of our pre-holiday shopping, this communion service will remind every worshiper that Christmas is more than a commercial celebration. So on Christmas Eve at 11:00 the church should be ready for a celebration of the Holy Communion.

By all means, let the service speak for itself. If the congregation is properly cared for by ushers, the entire service, including communion, can be concluded by midnight. The service might well close with such a great hymn as "Brightest and best of the sons of the morning" (*The Methodist Hymnal*, No. 119). A touch of informality might be added here without sacrificing dignity. The entire congregation might form an unbroken circle as the closing hymn is sung and benediction pronounced. This would also facilitate the matter of exchanging greetings.

The very inconvenience of the midnight hour makes a strong appeal to many people. In case gifts have been exchanged at home earlier in the evening, it will be found that most families are ready for a larger experience such as that found in a church service. It will also give a certain sentiment of sacrifice that always appeals to people who are called upon to do what is inconvenient.

Solemnity

December 25, Christmas Day. Hebrews 1:1-12; John 1:1-14. A service of limited length ought to be held on Christmas Day about 10 A.M. Where the Christmas Eve service is not observed, this will be more important. In a community where there are those who find it more practicable to attend the morning service because of small children, this will be especially true. Since we have many neighborhoods represent-

ing a variety of Protestant denominations, it may be that your church can render a fine service through a Christmas morning worship. People will appreciate a near-by church where they may attend with the family and not suffer the hazards of going greater distances to their own particular church.

If such a service is held, it should stress the ecumenical rather than the denominational emphasis. Where there are several churches in the neighborhood, the service might be worked out on a community basis. Naturally, what we should do in preparing our Christmas celebration is to ask "What is the main objective?" We must always remember that ours is a religious institution. There are many secular groups in the community that are happy to celebrate Christmas in a lighter vein. The church will miss its major mission if it does not add the note of dignity and solemnity, as well as joy and gladness.

Meeting Challenges

December 30, First Sunday after Christmas. Galatians 4:1-7; Matthew 1:18-25. The great danger of anticlimax after Christmas exists on this Sunday. Nothing is so dead as Christmas decorations, Christmas incense, Christmas language on the Sunday after Christmas. It is comparable to the badge of a defeated politician the day following an election. While our lectionary is quite well worked out, yet I would hesitate to use the suggested gospel for the day. Rather, take Matthew 3:1-6. That is something that will tend to shock people after the calm, sweet season of Christmas; but life is not all peace and beauty and contentment. There are decisions to be made, work to be done, and challenges to be met. The Christmas season has brought us Christ; now

let this first Sunday after Christmas be one when we say something about Him. This Sunday may also be one that emphasizes the passing of time and thoughts of eternity. Being the last Sunday in the year, naturally the people will be turning their minds toward the past. The Christian's life of eternal life may well be developed in the service and prayer, and New Year's Eve may be a time when this emphasis is kept.

Since we need to help our people know that God reveals himself even in days of confusion, we have the responsibility for preaching upon some such subject as "Spiritual Assets of the Past Year." To interpret our day, rather than simply condemn it, is the sign of a good prophet. Pastors, Prophets, of themselves, may come and go, they may stay at our human frailties, but the pastor must stay with his flock and assure them of God's continuing offer of redemption. Surely we can see attempts at beliefs, even if we have failed to attain beliefs. We can see growth of justice in some areas of life even if we have not brought in the kingdom of Jesus. While we are not satisfied, we can still assure our people that their good efforts are never in vain.

I think Bishop Baker uses the subject "Looking Backward, Thinking Forward" as a sermon suitable at this time. It is a problem to know how to let some things go by. Some things belong to the yesterdays. Many people need to get rid of certain burdens and anxieties go with the old year. Such a theme as "Forgetting Things That Are Behind" may well be a fruitful one.

New Year's Eve perhaps should be celebrated as a religious event rather than a church event. In many places this has been given over to a rowdy type of celebration. And too, there is danger in traveling on the highways at this time. Similar services might be held in homes throughout the community.

Adversity

Teach us to expect trying experiences, heavenly Father, lest we take our mountaintop experiences for granted. Grant us to understand that life is made up of varieties of experiences as our days are made up of sunshine and rain. Endow us with poise that will not desert us when disappointment and suffering overtake us.

Give us grace to turn stumbling blocks into steppingstones. Help us to distil perfume from the crushed flowers that lie at our feet when sorrow surprises us. Forbid that we should expect to reach distant goals without putting aside the encumbrances of ease and indulgence. Make us willing and eager to pay the price of worthy achievement.

Grant that we may confront suffering and disappointment with resolution and cheerfulness, assured that every victory over them empowers us for greater triumphs. Make us good followers of Him who endured the cross for the sake of the glorious goals that He envisaged.

We put our hands into thine, trusting thy wisdom and thy boundless love. Grant us to rejoice when we have been tried and have kept our integrity. Amen.—**Charles J. Lotz**

Hope

January 1, New Year's Day. Revelation 21:1-7; Luke 2:15-21. A morning service at 10 A.M. is always appropriate for this day. Some have found it a fitting time for a service of "Remembrance." The thought of the passing of time is prominent in the minds of the people. The reading of names of those members who have passed on during the year might be done as part of the service. Candles might be lighted for each one after the name is read. If this type of service is held, letters should be sent out in advance to immediate families of the deceased. While this is sometimes done at, or near, Memorial Day, it would seem to be more appropriate for the church at this season. By all means, let the element of surprise stand out and keep the service within an hour in length.

Meditation

January 5, Epiphany Eve. This day is usually interpreted as the commemoration of the visit of the Magi. We are accustomed to making this visit a part of our Christmas celebration. It may seem strange to many Methodists to celebrate it so long after Christmas; however, the strangeness of the event in our calendar may lend a certain uniqueness. Suggested sermon subjects are: "Where Religion and Wisdom Meet," "The God Who Reveals Himself," "Finding God Along Life's Pilgrimage."

Perhaps this could be thought of more as a simple prayer and meditation group, rather than a formal service. An opportunity for each one to tell of experiences in his life where God has seemed especially real should be given. Emphasis upon the Magi may serve to control such a meeting and the seasoning of wisdom to the emotional quality.

Clinical Material *The anxiety neurosis of this forty-nine-year-old man, as shown in the interview, extreme. The counselee is helped temporarily by talking out his troubles, but his anxious condition remains.*

Neurotic Behavior

Mrs. M., a widow, came to the parsonage to ask for help concerning her son, W. M. Mrs. M., age 71, a member of the Lutheran Church, had attended a few services at my (Methodist) church. She came to me because I was the most readily accessible pastor.

She indicated that the son was "in trouble" because of illness. I went to W. M.'s apartment, two blocks away. W. M., age 49, bounded from the bed in which he had been lying, grasped my hand warmly, and started talking about his trouble.

He said, "Oh, Pastor, I'm so glad you could come. I am in trouble, and need you. You know the kind of trouble. I am an anxiety case. I have been alone of being by myself or in a large place. I have hardly been out of the house in ten years. That's why I call Mother for you. It was good of her to come."

He said, "I'm glad I could come. Let's go into the living room?" Mrs. M. said, "Yes, W., let's go in with the pastor and sit down." W. M. sat on a sofa, Mrs. M. in a chair next to us.

Mrs. M. continued, "Oh yes, you probably know about cases like mine. I am all right as long as I'm here at home, that is, if Mother is with me. When she goes out, I start worrying. What will happen to her? What if she should fall? What if a car hits her? Why did I let her go? But it is better when I go out myself."

During this rapid account W. M. spoke with the eloquence of a soap-opera actor and revivalist preacher. He added,

"We're on welfare, you know. That's what the trouble is about. They send out investigators, new ones we've never seen before . . ."

Mrs. M., interrupting, "I knew they were lawyers when they stepped in the door. They acted like lawyers in that careful way. . ."

W. M., interrupting her—this process of mutual interruption went on whenever the two were together—said, "Sure, Mom, they were from the Legal Department. They had me sign this paper that Mrs. K from the Welfare Department had not promised us any special consideration."

"Twenty-nine years ago I never would have dreamed that I would be in this condition, so dependent upon Mother. I was a good ball player, not big, but I had a good throwing arm. I had a good job, too, making \$40.00 a week. In 1922 that was good pay. Then the world fell in. The doctor told me I had to quit everything. Heart trouble. But the doc at the hospital told me it never was organic. He was a neurologist. He said my trouble was functional. Welfare sent me to him. It's tied in with my fear of being alone. Up here I am all right, like a king in his kingdom (during statements such as this, W. M. waved his arms greatly). But when I am out, I am weak as a kitten."

I asked, "And it has been worse the last ten years?"

"The fear, yes; the hope, no. It was sixteen years ago that I realized there is something to Christianity. Before that time I didn't think much of religion. My father was a Catholic, but he never went after he and Mother were married. She was a Lutheran. My doctor asked me one day if I wouldn't see a pastor. I said, 'Doc, what for?' He said, 'He can do for you what I can't do and don't have time to do.' I wasn't going to do it, but I was lying there in bed and the doctor said I might as well try it as

keep lying there. I let Mother call Pastor L. of the Lutheran Church in . . . He—"

Mrs. M. interrupted, "Oh, pastor, Pastor L. was such a wonderful man. He did so much to help W. It . . ."

"He helped me find what was wrong with me. It was a shame that he had to go. You see he was great for the Oxford Movement. He practiced it. And he got me to practicing it too, and my father. Lots of the people in the church didn't like it. It has a lot of sex in it, you know, confessing to one another. I believe in confessional—not that you have to do it, but that it's good for you. Why I—Mother, would you leave us alone a minute?"

The mother retired to the kitchen.

W. M. continued, "God knows I try to tell the truth. And I try to live a decent life. Honestly, I've never had intercourse with a woman. Many of them have wanted me to. I wouldn't lie to you about it. When they ask me about it, I don't lie. 'Do you masturbate?' 'Yes.' I have to say, 'Yes.'"

"Then this woman, Mrs. K of the Welfare Department, got an obscene letter. We're not supposed to know about it. But my sister's husband is in welfare. He told my sister, and she told Mother. He says, 'What do you want to tell her for? Do you want me to lose my job? I'm sworn not to tell anyone, not even you.' She says, 'She's my mother, and I can't keep something from my mother about my own brother.' You see Mrs. K said she thought I wrote the letter. When they asked her, 'Do you know anyone who could have written the letter?' she named me as the first suspect. But my sister's husband had the handwriting checked, and he says they definitely established that it wasn't me. That's all we heard about it. Only yesterday we got a letter from the Post Office inspector." (He calls to the kitchen) "Mom, bring the letter."

The mother reappeared with a form letter asking W. M. to appear a couple of days later for questioning.

Mrs. M. said, "Oh, Pastor, W. M.

PASTORAL WORK

just can't go. But he's got to, hasn't he? My son-in-law is getting off tomorrow afternoon to take him."

I said, "But the letter says Friday . . ."

Mrs. M said, "I know, but my son-in-law could not get off Friday, so my daughter called to make an appointment for tomorrow afternoon . . ."

W. M. interrupted, "My sister told them that I couldn't leave the house, but they said I had to come anyway. Oh, Mom, there probably will be an elevator. Maybe I'll have to go up thirteen stories—I couldn't stand that. It would kill me . . ."

Mrs. M said, "My daughter asked them if it would do any good to get a doctor's statement, but they said it wouldn't. But I got one anyhow from Dr. ———. He's such a nice man."

She showed me a statement from the physician to the effect that he had known W. M. ten years and that during that time he had not been able to leave his home because of a "psychic" condition.

W. M. said, "Yeah, Doc is a great one, a German Jew. He says, 'W. M., all you need is to get out in the open.' I've been going to him lately for stomach trouble. Oh, Pastor, my stomach hurts terribly sometimes. And I'm losing weight. I'm not fooling anybody. I won't live much longer. But people looking at me don't know how I am. They say I look all right."

"And lots of people come to me for help. I give them advice when they're worried, and it works for them. Then they wonder why I can't help myself. 'Physician, heal thyself,' huh? But, you see, I read a lot. I've taken courses . . . on the Bible . . . Ethical Culture lessons. I finished sixteen lessons on the Bible course, and then I stopped. Whenever I hear a good speaker on the radio, I send for his sermon. I've just sent for Sockman . . . you know Sockman? And Billy Graham on Town Hall. And I like Bishop Oxnham. He's my ideal of religion. Protestantism—that's the hope of the world. It is the only democratic religion (all this was accompanied by elaborate gestures). You know Oxnham?"

"Yes, he's a bishop in my denomination."

W. M. grasped my hand and squeezed it. "Good for you. I like Methodism. I think it is the one denomination that is going somewhere. I don't drink or smoke. See how ridiculous they are to accuse me of writing an obscene letter? I'm on welfare, but if other people on welfare can spend money on vices, I can give some to the church. Can you take some money?"

I protested, "I'd rather not mix money with my ministry."

"Then I can mail it in. Mom, put a dollar in an envelope. We'll mail it tonight."

I asked, "Will it be so bad to go down to the Post Office?"

"Oh, Pastor, I don't know how I'll stand it. What if I should fall? Do you suppose they will keep me overnight? I couldn't do that. I have never been away overnight—"

Mrs. M said, "Surely they won't, W. M. We'll take the doctor's letter."

I asked, "Oh yes, may I take down his name?" Mrs. M handed the letter to me with a nod of assent. "And may I take down the inspector's name also?" She handed over the letter.

Meanwhile, W. M. had been bringing out an array of pamphlets, mimeographs of radio broadcasts, and study courses.

I said, "W. M., I probably have stayed as long as I should tonight."

"Oh, Pastor, it was so good of you to come. You gave me just what I needed. Pastor L told me wherever I went always to keep in contact with a minister. He said, 'Willie, you need to talk with a minister from time to time just as you need medicine when your body is sick.' It has done me so much good."

"I am glad. I can see that you understand the basis of your main trouble. About the other matter. Your brother-in-law is not to come for you until lunch tomorrow. I'll be back at eleven tomorrow morning to let you know what I have found out that will help you. So you just let me do the worrying about this until then."

"Oh, we will. You are so good to take your time."

Mrs. M added, "Oh, Pastor, please do not tell anyone what my daughter told me. I am not supposed to know."

"Don't worry. It's our secret," said.

Pastor's Summary: This was a helpful interview in that it relieved the immediate pressure on Susan W. M. Obviously his major trouble was too deep to be touched by a casual interview. Although W. M. seemed most miraculously uplifted in the middle of the interview, at the close of the interview, he played during the entire evening in situations from despair to exultation. There are symptoms here that indicate something deeper than a neurotic disturbance.

Editor's Summary: Here was a well-recorded first interview that leaves one somewhat breathless. The pastor does not reveal what he was thinking during this interview, but he was thinking plenty.

Actually W. M. has a classic anxiety neurosis of long duration. He recognizes that these persons are almost impossible to help successfully. In this situation both W. M. and I need help so far as a specific problem is concerned, and the pastor tends to contact both the doctor and the Welfare Department. This is a good judgment and imagination.

The question one has to ask oneself is, "How much time can a pastor afford to spend with W. M. per person like him?" In my opinion not much. He needs to consult the doctor and social worker not only about the immediate situation but about W. M.'s future. The roots of the anxiety have been seen in Mrs. M, for she, too, is an anxious person. This is one of the most discouraging types of emotional problems we face.

A New Magazine

Religion & Health, a new monthly magazine to be edited by Russell Dicks, is scheduled to make its first appearance in February, 1952.

The magazine's purpose is to "bridge the gap between religion and medicine." It will present articles on alcoholism, guilt, and other subjects.

Introductory subscription: \$1.00 for one year. Regular subscription: \$3.00 a year. The magazine will be published by Religion & Health Corporation, Gladewater, Texas.

How Doctors Treat the Dying

By RUSSELL L. DICKS

This article presents the results of "Questionnaire for Doctors" (Nov., 1950, p. 14), which the author sent out in order to determine medical opinion toward care for the dying. Russell Dicks is associate professor of Pastoral Care, The Divinity School, Duke University, Durham, N. C.

INCREASINGLY I have become convinced that dying people need special pastoral care. I have also become convinced that the medical profession and the ministry often work crosspurposes in the care of the dying, failing to supplement each other as they should.

As a chaplain I have had the opportunity to observe many dying persons, the pastor's ministry to them, and the doctor's management of them. We have discovered that many patients are prevented from seeing seriously ill persons who need their care. The attending physician who gives family instructions that the dying persons should not have visitors. This is frustrating to the pastor who feels he has a responsibility and a contribution to make to the dying person.

As ministers, we recognize that the physician is in charge of the total care of the dying patient; yet we recognize that if there is not agreement among doctors upon their management of the dying patient, then it is difficult for ministers to know what to expect from the physician. My experience with physicians leads me to believe that the doctor is not closed-minded on the subject. With this background of experience I set out to secure a large sample of medical opinion on the subject of the doctor's management of the dying patient.

A grant from the Duke University Research Council, which was supplemented by a gift from Mrs. Herbert Warner, of Tuscaloosa, Alabama, made possible the investigation during the academic year of 1950-1951. A questionnaire was prepared, examined, and approved by several doctors. Several contacts were utilized in getting the questionnaire presented to a large number of doctors across

the country: (1) Ministers were requested to give the names of friends who were physicians; (2) Hospital chaplains were requested to present the questionnaire to members of the medical staff where they served; (3) Doctors were requested to give the names of friends who might be willing to fill in the questionnaire; (4) Questionnaires were sent out to my own friends who are physicians; (5) and finally, THE PASTOR printed the questionnaire with the request that readers present it to friends. Just how many questionnaires were answered by each of these groups I have no way of knowing.

Eleven hundred and sixty-six questionnaires were distributed; 488 were returned. However, not all the questions on the questionnaire were answered. A few of the questionnaires were filled in hurriedly, so that the answers meant very little. The great majority were taken quite seriously and many of the doctors wrote letters of appreciation for the study and expressed an interest in its results.

I recognize that doctors, selected as these were, are not representative of a cross section of medical opinion, since the great majority were churchmen and friends of ministers. These physicians are probably a notch above the average doctor in generosity toward the clergymen, and hence gave them every break.

THE DOCTOR'S QUESTIONNAIRE

"This questionnaire is a part of a larger study of attitudes toward death and the experience of dying. . . . The project is designed to discover how this subject, which is increasingly one of taboo, is being handled." (This statement appeared at the head of the questionnaire.)

(1) *Do you think a person facing death should be told what he is facing if he asks?* Two hundred and seventy-five, or 59.8 per cent, answered "yes"; 76, or 16.5 per cent, "no"; 65, or 14.1 per cent, "depends on patient"; 38, or 8.3 per cent, "usually"; and 6, or 1.3 per cent, unclassified.

(2) *If he does not ask?* Fifty-six, or 11.9 per cent, said "yes"; 265, or 56.4 per cent, "no"; 121, or 25.8 per cent, "if necessary for his affairs"; 1, or 0.2 per cent, "only if his soul is at stake"; 27, or 5.7 per cent, unclassified.

The above two questions were really what the study was all about. I wanted to find out if many would actually avoid the question completely. Seventy-six, or 16½ per cent, would not tell the patient he would not recover even when he asked; while another 65, or 14.1 per cent, gave some significant qualifications. In other words, 30.6 per cent would break the trust of the patient-physician relationship even when faced squarely with the subject. Actually those who answered "usually" should be classified in this category, as well as those who gave answers such as "what is he facing?" which is a deliberate effort to dodge the issue. So we conclude that 40.2 per cent would not fulfil the patient-physician relationship honestly.

By patient-physician relationship I mean the trust that the patient places in the physician who has superior knowledge concerning disease, and the doctor's acceptance of responsibility to fulfil the expectations of the patient when he accepts the patient for treatment. To make the study more complete, I asked the Legal Aid Department of the Duke Law School to check the law on the subject of the

doctor-patient relationship. Here are some significant statements:

"The relation between a physician and his patient is one of trust and confidence." "A physician is in a position of trust and confidence as regards his patient, and it is his duty to act with the utmost good faith toward the patient, and if he knows that he cannot accomplish a cure, or that the treatment adopted will probably be of no great benefit, it is his duty to advise his patient of these facts, and if he fails to do so he is guilty of a breach of duty."

According to the above statement of law the physician has an obligation of trust to his patient to inform him of his condition whether he asks or not. Note the answers to the second question, *If he does not ask?* Only 11.9 per cent would fulfil this obligation.

The out for the physician, however, is seen in the next question: (3) *Do you believe a responsible member of the family should be told?* Eighty per cent answered "yes," and the remaining 20 per cent answered "absolutely." This position is also supported by the law in another case: "The relation of a physician to his patient and the immediate family is one of highest trust."

The doctor attempts to meet his responsibility to the patient by telling a member of the family. Families often ask the physician's advice as to whether the patient should be told or not; while some specifically request that the patient not be told. However, this is assuming rights which the law, to say nothing of ethics and religion, does not recognize. The only clue we have as to how the doctors answering our questionnaire would manage this situation is found in questions one and two: 59.8 per cent would advise telling the patient if he asks, while 11.9 per cent would tell him whether he asked or not.

While I had the attention of the doctors, I took the opportunity to try to secure additional information on the subject of death and dying by asking some other questions.

The next question was an effort to gain some understanding of why the doctor gave the answer he did: (4) *Have you had any experiences of telling a patient, later wishing you had*

not? Explain. The answer "yes" was given by 20.4 per cent; 77.9 per cent answered "no"; and 1.7 per cent did not answer. The explanation most commonly given was, "patient committed suicide," "patient became depressed," "patient became anxious."

Next an effort was made to gain opinions on a much-discussed question: (5) *Do you think most patients know they are dying whether they have been told or not?* Fifty-eight per cent said "yes"; 24.5 per cent "no"; 6.5 per cent, "a large percentage do"; 1.9 per cent "many do not"; 2.5 per cent unclassified. This question was not well worded, for I used the word *most* instead of *all* patients.

The sixth question was an effort to double check the fourth question. (6) *Have you had any experiences with patients who seemed to be afraid?* "Yes" was answered by 60.6 per cent; 30.6 per cent "no"; 7.3 per cent "rarely"; 1.5 per cent unanswered.

The seventh question read: (7) *What do you think is your responsibility in caring for the dying? Keep the patient free from pain? Help patient die with peace of mind? Help the family through the experience?* Most of the answering doctors checked all three suggestions. That is, they accepted responsibility for the patient's peace of mind as well as his comfort. If the doctor accepts this responsibility, then the minister has difficulty in understanding why the medical student is not taught something about the work of the clergymen with the dying; also, why the doctor does not request that the clergymen give the dying patient spiritual care more frequently. This is especially true in view of the next question.

(8) *Have you found ministers helpful to dying patients?* "Yes," said 83.8 per cent; 5.3 per cent "no"; 3.9 per cent "some"; 7 per cent gave no answer. *To families?* 90.4 per cent "yes"; 0.6 per cent "no"; 2.0 per cent "some"; 7 per cent gave no answer. Note that the percentage of observed helpfulness to families was 6.6 per cent higher than to the dying person himself.

The following question brought a series of interesting responses: (9) *How could they [ministers] be more helpful?* Representative answers

were: "By knowing the actual diagnosis of the case and then working with the doctor"; "Avoid dramatic speech and over solicitation"; "more diplomatic"; "Abolish falseology"; "More training in dpsychology"; "They could be more helpful if they were present more often"; "By refraining from butting into the patient's room and asking 'Are you ready to meet your God?'"; "The death bed is no place to ruminate past sins"; "Keep out of the way" (the physician who gave this suggestion has been in practice two years); "Wear shorter faces"; "Ministers usually talk too much"; "Stay away unless called"; "More bedside experience in early training."

(10) *Do you ask the family of a seriously ill patient if they would like a priest called?* "Yes," answered 73.6 per cent; 19.2 per cent "no"; 3.6 per cent "not always"; 3.6 per cent unanswered. *A minister?* 73.6 per cent "yes"; 23.5 per cent "no"; 5.9 per cent "not always"; 3.6 per cent unanswered. Note that there was a 6.6 per cent higher number who inquired about the priest than about the minister. I expected a far higher percentage as the Roman Catholics emphasized this ministry more than the Protestants.

The next question (11) dealt with the physician's specialty, as I thought there might be some variation, upon careful examination I could find none. Twenty per cent of those answering the questionnaire were general surgeons; 30 per cent internal medicine; 27.9 per cent general practitioners; 7.2 per cent ob-gyn; 1.9 per cent neuro-surgeons; 3.7 per cent orthopedics; 3.7 per cent neuro-psychiatrists; 2.6 per cent pediatricians; 2.6 per cent urologists; 0.3 per cent public health physicians. I do not feel that the correspondingly small number of general practitioners (actually there were 120) invalidates the study for two reasons: I could detect no significant difference between the opinions of the 120 general practitioners studied and the opinions of the specialists. Second, the specialists connected with medical schools are the clinical teachers of medical students; therefore, they may be considered responsible for formulating the general practitioners' opinions.

The final question read: *Are you satisfied with the way you handle a dying patient?* "Yes," said 47.9 per cent; 30.8 per cent "no"; 16.1 per cent "usually"; and 5.2 per cent unanswered.

Several letters of interest accompanied the questionnaires in which answering physicians expressed opinions in more detail. One wrote, "By the time the dying person nears death he is either too sick to worry about death or it doesn't seem to matter. There is an ambivalence toward death . . ." Another wrote, "The factors operating in the patient with impending death are entirely unknown to science. In many cases the same serenity and calm appears that is similar to that seen in the seriously wounded on the battlefield. Those in the aid station with minor or fabricated wounds showed anxiety, fear, and pain, but never were these tortments apparent in the seriously wounded."

DOCTOR-MINISTER CONFLICT

From Dr. Edward D. Churchill, Harvard Medical Professor of Surgery at Harvard Medical School, came one of the most thoughtful letters I received. Note it in part: "A surgeon usually stands as the last court of appeal for survival in this world. I am quite sure that there are many patients who do not wish to have their highest court of appeal admit that death is inevitable. I believe that most patients do not want their surgeon to hold out any degree of hope. The formula of family and clergy is perhaps best expressed by their saying, 'We know the doctor is very worried about this situation, but he is still working so we must put the matter on his shoulder and stop worrying ourselves. *If he wins the battle . . .*' In other words, doctors and clergymen can proceed on the assumption that the battle *may* be lost."

To my mind a great deal of the whole matter should be looked upon as bringing a deeply emotional subject to the surface level. I am sure that many more people think they are going to die than do, and also that many people who do die never have been needed to bring it to the surface as they slip off into confusion and coma before this need is felt."

As a postscript Dr. Churchill says, "Someone once said, in relation to physical affairs, that the day before an operation was 'not the time to change the habits of a lifetime.' A dying person who has, during his lifetime, been inarticulate with respect to his emotional life may desire to depart this life in his accustomed manner. It is *his* desires that must always be put foremost—not what we think he *should* desire."

There is the opinion of one of the top surgeons in America.

My observation of dying people agrees with that of Dr. Churchill. The great majority of people who die the normal kind of death, in bed, under the care of a physician, surrounded by their families, whether in a hospital or at home, do not know what is happening to them, or at least they give little indication of knowing. They become increasingly more ill, are preoccupied with their pain, the discomfort of breathing, of sleeping, of eating, of elimination, and they gradually slip into a coma from which they have brief moments of consciousness when they speak to friends, family, minister, and their physician. They are concerned with only those immediate things that are happening to them; and then they die. Their families remember not their death but their lives before the illness.

The number who die different kinds of death, who die what might be called heroic deaths, is legend. They die with courage strong and hope high, and their families look forward and not backward following the death. The doctor who sees many people die and is conscious of the frequency of commonplace dying sees the problem as Dr. Churchill has presented it and as I have described it above. The minister, on the other hand, sees few persons die, and if he keeps his vision clear, sees dying not as a problem and death not as a defeat. He does not believe that the human creature should die stumbling out backward, with his eyes clouded with self-preoccupation; but that he can die with dignity and a sense of destiny. This hope the minister holds for all. The doctor, serving the average unheroic person, feels "habits of a lifetime" should not be changed, that the individual should be permitted "to de-

part this life in his accustomed manner"; that to expect too much from him is to disturb him, and that the doctor's task is to help him die comfortably.

It seems to me, therefore, that the conflict between the doctor and minister is between the doctor's management of the dying patient and the minister's hope for the dying patient. We can understand, on the basis of Dr. Churchill's letter, why some doctors manage patients as they do, and on the basis of religion's ideal for the human creature why other doctors' management is different.

Upon careful reflection I conclude that those doctors who answered, "It depends upon the patient"—and many of them explained what they meant by this—were actually being more considerate of the patient and his family than those who gave an unqualified answer of "yes" or "no."

Richard Cabot, M.D., who was fond of lecturing on this subject, would say, "The doctor lies when he withholds truth," and ethics would agree. The doctor's job is to alleviate suffering wherever he finds it in people. That they may live commonplace lives, as many do, the doctor knows and he believes they must be permitted to die unheroic, commonplace deaths if they so desire. This conviction is based on extensive observation of the average person.

The minister, being an idealist, believes that the human creature, any human creature, is capable of heroism. He does not desire to disturb the dying person any more than the doctor desires to have him disturbed. Experience has taught some of us who have worked with dying people extensively that it is not the minister or what he does that disturbs the dying person, but the disturbing ideas and memories that are present in the patient's mind before the clergyman arrives. These ideas the pastor can often banish more effectively than anyone else.

We conclude, therefore, that doctors disagree upon how the dying patient should be managed; that many doctors' attitude toward the experience of dying is different from that of the minister; and that many doctors are not using the clergyman as a resource of help for their dying patient.

O'er the Ramparts We Watch

"Ours is an 'aspirin age' when men seek palliatives for their jitters and weaknesses." The responsibility of men, however, is to hear the Word of God and act on it, declares the pastor of First Methodist Church, Milltown, N. J.

IT WAS a time of crisis in the ancient city of Jerusalem. The aggressive armies of the Assyrians were moving dangerously along the borders of the country. At any moment they might sweep down from the north. Jerusalem was in danger.

A preacher was preaching on the street corner. But so concerned were the passers-by with the absorbing tasks of day-by-day existence that they heeded neither his words nor his tears.

Thus saith the Lord . . . cried Jeremiah, I have set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken. . . .

Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

We know they did listen later. But it took a raiding of their city, the desecration of their homes and temple, and finally the evacuation of their men, women, and children to distant cities. There in loneliness and enslavement they were attentive to the prophets' trumpet-voices of hope and comfort.

I

What will it take in America to awaken us to our spiritual need? Will it take the shrill alarm of the air raid warden's signal? Some concrete coming-to-life of Tennyson's frightful dream in that remarkable stanza of the "Locksley Hall" poem?

*Heard the heavens fill with shouting,
And there rained a ghastly dew
From the nations' airy navies
Grappling in the central blue?*

Or some strange fulfilment of those

amazing words in II Peter? *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

We cannot feel the relevance of the writer's admonition, incidentally, when he asks, *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be . . . ?*

What will it take, then? Let me say this: It will take an alerted and a prophetic church—a church that can be trusted with the ramparts it is given to watch. A church that looks to the needs of men with insight and courage, and to the resources of God with humility and prayer. A church that listens for His word and puts the trumpet to its lips to proclaim it. A church that does God's will, decisively and selflessly. Such a church will be both a hearer and a doer of what the Spirit is saying in our time, and will go far in bringing the needed spiritual renewal our time of crisis demands.

The church is God's watchman—the laymen, not the clergy alone. Upon the whole body of Christ's people the Spirit fell at Pentecost and all were witnesses. The reforming fathers did not abolish the priesthood: they extended it and thus recovered it for all men of faith. May God's churchmen today have eyes that see, ears that hear, and tongues that speak!

Who is the enemy that mounts the very ramparts and infiltrates our cities, our society, our schools, and the sacred precincts of home? We know it is the godless secularism of the modern man and his way of life. Watchmen of God, lift the trumpet to

your lips that the people may know

II

What is God's Word for this hour? Can we be sure and clear about the church's message? *For if the trumpet give an uncertain sound, wrote I, who shall prepare himself to battle?*

A Scotch preacher was writing a message, and when he reread what he had written he found this sentence: "The church has a massage." A sage will not do for a message. New techniques alone, no skillful manipulative procedures, no massaging of the mind alone will do the work of God in changing human nature.

It is the distinctive message of a church that in Jesus Christ the power and power of God confront the weakness of man and lift him into new life and hood. The church is a new and different fellowship—a community of those whose lives have been touched by the grace and power of Christ. The community bears to every man the tidings of the Eternal, a word of story of something that once happened in human history: how the finite God of love has in the death, and resurrection of Jesus Christ redeemed men from the condemnation of their own self and sin to a new life that God would have become the abundant life for all everywhere.

Through the dust on the horizon the watchman sees the advance party of Christ moving across our time. He sees that Christ's way attacks the strongholds of evil; he knows that Christ faces men with the issues of life and death; that the Son of Man alone brings release and newness

to all who will accept his reign. Silent billions of our world, sunk in blindness, ignorance, poverty, and decay need that message of hope and mercy. The overfed millions, the secularized lives have long forgotten God, need that message of decision and judgment. The world is in revolution today, and who is able to stand?

On this day of testing those who are with God shall be inwardly seen and only those. When

*In the tumult and the shouting dies
The captains and the kings depart
Still stands thine ancient sacrifice,
An humble and a contrite heart.*¹

There is hope in God's Word for our hour. To fear-ridden lives of our nation ministers and laymen alike bring faith and healing. To all who wearily ask, *Watchman, what of the night*, we can bring the confidence of God's Word, *The morning cometh*. The New Testament speaks of this age as "good news" for all the world. It is old news, but ever new and more timely than the morning paper. "Any news?" asked Tennyson of his friend Thackeray one day. "Jesus Christ died to save sinners," replied Thackeray. "Ah, indeed," said Tennyson, "that's new and old news and good news."

III

There is God's Word for today to the world, then? Is it not in the Book, which today is taking on a new relevance and meaning for men in our hour? The Bible is not a fetish to be worshipped; not a talisman to bring good luck to the family; not an arsenal of proof texts. The Bible is a living word that speaks to the mind and conscience of man with the authority of the Word of God. It is a story of God's life and of His wonderful deeds for the redemption of men. The Bible is a hand which leads us face to face with God in Jesus Christ.

A Nazi pilot was shot down over England, and in the restlessness of his last moments he requested a photograph of his leader Hitler. When one placed in his hands, he died in peace. The Bible gives us a photograph of One who alone is able to bring peace to the soul of a man peace which

from "Recessional," by Rudyard Kipling.

shall never know disillusionment.

Ours is an "aspirin age" when men seek palliatives for their jitters and weaknesses. God's Word gives man a steady faith, a sense of a surrounding Love that will not let him go, and a peace that passes his understanding. He cannot get this out of the morning news sheet. As W. Russell Bowie has said, "If the tabloid and ticker tape and this week's *Time* will answer all the questions we are interested in then there is no reason to read the Bible."

In too many American homes the Bible is not read, and the Sunday paper has displaced the hymns, the prayers, and the sermon of public worship.

A minister taught a man in his parish to read from the Bible. He proved a proficient scholar. After the teaching had come to an end the minister was not able to call for some time, and when he did he found only the wife at home. "How's John?" he inquired.

"Fine," said the wife.

"How does he get on with his reading?"

"Nicely, sir."

"I suppose he can read the Bible easily now?"

"Bible, sir, bless you," came the reply, "he's out o' the Bible and into the newspaper long ago."

If General MacArthur believes that the building of a free and enduring democracy in Japan is going to depend upon getting millions of copies of the Bible into the hands of the people that they may read it, do we suppose that we can keep democracy in America strong and virile forever neglecting what Andrew Jackson called "the Charter of our liberties"?

Let Protestants know their Bibles and be guided by the Voice that speaks from its pages. On the Scriptures Luther took his stand. Before church and state he declared: "... Unless I am convicted of error by the testimony of Scripture, or ... by manifest reasoning I stand convicted by the Scriptures to which I have appealed, and my conscience is taken captive by the Word of God, I cannot and will not recant anything" (from Luther's final answer at Worms, Apr. 18, 1521).

The ecumenical church is turning

afresh to the Bible, and in so doing is finding a sure word of guidance in the search for a fresh formulation of the church's classic faith. From the Oxford Study Committee of the World Council of Churches held at Oxford in July of 1949, there came this interesting and stimulating report: "It is ... an actual experience within the Ecumenical Movement, that when we meet together, with presuppositions of which we may be largely unconscious, and bring these presuppositions to the judgment of Scripture, some of the very difficulties are removed which prevent the Gospel from being heard. Thus the Bible itself leads us back to the living Word of God." (See *The Ecumenical Review*, Autumn, 1949, p. 86.)

Two world-views struggle for the ascendancy in our time: the world-view of the Christian Church (the biblical world-view) and the world-view of communism. Many years ago Lenin said that it was his purpose to sow the seed thoughts of communism in the minds of young Russians. If he did that often enough, and in enough minds, he felt that one day those seed thoughts would grow up. The young Russia would acquire the communist *Die Weltanschauung* (the world-view), and then he would get his revolution.

The church is committed to the Christian view of life and of the world, and to the sowing of the seed thoughts of that world-view often enough, and in enough minds, so that some day the reign of Jesus Christ shall be realized in the thought and life of people the world over.

Laymen, clergymen, we are the Lord's watchmen on the ramparts of civilization today. Are we listening for His Word? Are we watching with eyes of faith the signs of His manifestation in our generation? If we are I believe we shall find ample promptings to blow God's bugles and to call all who listen to act!

*I have set watchmen over you ...
Hearken to the sound of the trumpet ...
Hear, O earth: behold, I will
bring evil upon this people, even the
fruit of their thoughts, because they
have not hearkened unto my word ...*

May the retort of the people not be as it was in Jeremiah's time, *We will not hearken*.

Christmas Carol Service

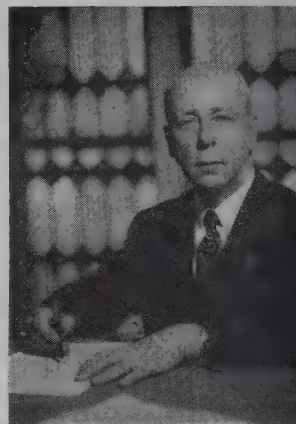
By ARTHUR BRUCE MOSS

John Street Methodist Church, in the heart of New York City, has special musical services on Good Friday and at Christmastime. The pastor describes in this article the Christmas Carol Service.

LOCATED at the center of New York's business and financial district, historic John Street Methodist Church possesses a unique opportunity for touching a multitude of people employed in this thronging vicinity. Indeed, in the entire area from Brooklyn Bridge, the City Hall and Woolworth Building southward past Bowling Green to the tip of Manhattan at the Battery, there are only three Protestant churches. These all occupy their original colonial sites—Trinity Church at Broadway and Wall Street; St. Paul's Chapel at Broadway and Fulton Street (where Washington worshiped); John Street Church, a short block and a half east of Broadway on the property bought and dedi-

cated in 1768 by Philip Embury and Thomas Webb.

One must go quite a distance beyond these boundaries in Manhattan, or across the East River to Brooklyn or the Hudson to New Jersey, before reaching the nearest residential section. The bulk of John Street's ministry must, therefore, be to the uncounted throngs who travel into the area each weekday morning and leave again by nightfall for their homes miles away. A technique of service has been worked out for churches located on older property in what are now "downtown" communities. John Street follows these general methods, adapting them to the immediate needs of its particular situation: the open sanctuary during the hours of the business day; stated weekday devotional services at noontime; constant presence of the minister for interview and pastoral activity; contacts with organized groups among the community's workers.



The quiet simplicity and beauty of the sanctuary confers blessing. Many enter for moments as they may snatch from terrific pressure and giddy pace the business world without. To itself is worth the continuous in care and attendance for the tuary. Deep spiritual meaning found when lovely music fills shrine. Broad provision is made. John Street's weekday program the inspiring worship of faith hymns and the repertory of no instrumental music.

Two occasions in the year, of Christian significance, are marked by special musical services, both at noontime of a business day. The Good Friday and Christmas. In the Passion Service on Good Friday from noon until two, the elements of the greatest music are dressed to this theme are presented. The Christmas Carol Service is held a week or ten days prior to Christmas at noon of a Friday as the most appropriate hour for the business day. Across the years of their presence a tradition has been established in these services, and the response of a crowded sanctuary testifies to spiritual worth.

For the guest artists, we are privileged to secure the talent of some of the most notable instrumental and vocal soloists of the city. In addition to the organ, there are harp, and on Good Friday cello. The

Instrumental Prelude (violin, harp, organ)		
Pastoral Symphony from <i>The Messiah</i>	Handel	
Jesu, Joy of Man's Desiring	Bach	
The Sleep of the Infant Jesus	Busser	
Congregational Hymn—O Come, All Ye Faithful		
Invocation and the Lord's Prayer		
Carols (quartet)		
Shepherds' Christmas Song	(Austrian) Dickinson	
O Nightingale Awake	(Swiss) Dickinson	
Scripture Lesson and Pastoral Prayer		
Solo (tenor)—No Candle Was There and No Fire	Lehmann	
Offertory Solo (violin)—Berceuse	Faure	
Carols (quartet)		
Angels O'er the Fields	(Old French) Manney	
In the Silence of the Night	(Norwegian) Dickinson	
Solo (harp) Pastoral Variation on an Ancient Noel	Roussau	
Solo (contralto) Still There Is Bethlehem	Dickinson	
Carol (tenor and baritone duet with quartet) Good King Wenceslas (Old English)		
Duet (soprano and contralto) The Virgin by the Manger	Franck	
Solo (baritone) There Was a Gentle Hostler	Hageman	
Carol (soprano solo and quartet) O Holy Night	Faure	
Congregational Hymn—Angels from the Realms of Glory		
Benediction		
Carol (quartet—unaccompanied) Holy Night, Silent Night		
Postlude (violin, harp, organ) Maria Wiegenlied	Reger	

stitute the usual quartet. The music of the service is scored and organized to show the various possibilities of solo, duet, quartet, and ensemble arrangement of such elements. It provides a variation of color and mood, and is capable of being carried through a logical development of musical and spiritual theme to a profound climax of expression and consecration. The order of worship of the 1950 Christmas Carol Service indicates the method of presentation (see on page 1).

In the physical arrangement of the service advantage is taken of the modern-style architecture of the church (erected in 1841). The harpist sits beside the altar rail at one side of the pulpit (center), the violinist and cellist (Good Friday) being opposite. The vocal soloists are placed on the pulpit platform on both sides of the minister. They stand at the pulpit desk for the solo and quartet numbers.

The organist directs the music from his place at the organ console at the rear of the balcony. The fact that the instrumental and vocal contribution of the guest artists is presented from within the altar rail and at the central pulpit position, lends a deep sense of spiritual consecration to the music-statement. This unusual reverential treatment in the music is a large factor in the worth of these services.

Precise and considerate ushering is essential, as many worshipers, enjoying but a comparatively short leisure period, must move in and out during the intervals between the portions of the service. A group of prominent businessmen, representing several denominations, render this function. Members of the Protestant Church Ushers Association of New York, they are proud to assist John Street Church in all such services.

Advance announcement is made through the extensive mailing list of the church. Many of the insurance, banking, and other business houses in the vicinity co-operate by placing cards on their bulletin boards. Numerous parish churches in residential areas indicate these services for the benefit of their people who are em-

ployed in lower Manhattan. Such methods, together with the continuing interest of those who have found inspiration in earlier occasions, provide the great congregations that assemble.

From the experience of the years, certain basic principles emerge. From first to last only those elements should be permitted in the service that make definite contribution to the logical progress of the spiritual theme's statement. Secure the finest musical talent available in such persons as express true Christian conviction and

character in their musicianship. Organize, rehearse, and conduct the service with sedulous care at every detail. Let all items of printing be exact, choice, and in proper form. Keep oral announcements to the absolute minimum, allowing no word or phrase to enter that would in any degree cheapen the spiritual meaning of the service. Hold clear and steady, as some lambent flame upon the altar, the ideal of holy worship and personal consecration expressed through the article of noble and sublime music.

Church Records Save Time

By BURTON C. BASTUSCHECK

In this, the last article in his series on "The Rural Church," Pastor Bastuscheck discusses three kinds of records for the rural parish. He serves Keosauqua-Center Chapel Methodist Churches, Keosauqua, Iowa.

ONE of the tragic stories to be told about the rural churches of America deals with the condition of many of the official records. We are acquainted with churches where records have been carelessly misplaced, lost, or destroyed. Yet there is scarcely anything connected with the administration of a church that ought to be more carefully guarded or more accurately kept than the official records.

The pastor should be custodian of all records that pertain to the pastoral work, such as weddings, baptisms, church membership rolls, and funerals. It might be well for those records that deal with finances or property rights to be kept by lay officials of the church.

No official church records should be destroyed! It is most disheartening to find an aged person whose only source of legally acceptable information about his or her age is a church record book that has long since been consigned to the furnace because someone supposed that the old book was no longer useful. No official church membership records are too

old to be kept on file by the church.

Great care should always be taken to see that every entry that should be made into the official records is actually made. I have found it best not to retire for the night until all baptisms, weddings, funerals, and new memberships that were a part of that day's program have been recorded. If a pastor follows that rule rigidly, he is not apt to miss a single entry. To fail at this point may cause some person extreme embarrassment at some later date when certain information is needed, and when the church record book is the most logical place to seek for such information.

Never use ditto marks in placing any information in a church record book. It does not take very much longer to write the entry in full, and many things can happen to a record book that might make ditto marks unintelligible. Any entry that is important enough to be placed in a permanent record book is also important enough to be written in full.

Records should be faithfully kept up to date. Many a minister has real difficulty because some member has died, but a predecessor (sometimes several terms previous) who was the pastor at the time of the death, and who probably officiated at the funeral, made no notation in the record book indicating that the person in question

had died. Succeeding ministers no doubt carried the individual's name along, thinking that he was a non-resident, which of course he was!

Likewise women who marry should have their names properly recorded under the husband's surname. Where there are changes in address, that too should be indicated in the church records. I have wasted hundreds of hours of time that might have been used for more helpful work, trying to make corrections in church records that should have been made years before. Many other conscientious ministers have done likewise.

It is advisable to have three kinds of church records. One is the permanent church record book, which is usually a bound volume. Here permanent entries should be made. Another is the loose-leaf membership record book where all church members, baptized children, or others in the family should be listed according to families. Unless there is such a book that groups people according to families it is very difficult for the new pastor coming into the parish to know whether Mary Jones is a sister, wife, or mother of John Jones. Perhaps she is not related to him at all. Without this type of loose-leaf book the new pastor is at a loss to know where to begin his visitation work, and will be handicapped in his ministry until he is well acquainted with the people of his parish. This type of book usually provides a space where the address of the family and the occupation of the "head of the family" might be recorded.

The third type of record that every parish should have is the card index file. The cards may be removed from the file by the pastor as he sees fit, and if he so desires, they may be put into his pocket to be taken with him in his visitation work. On these cards personal notations may be made about birthdays, wedding anniversaries, the ages of various members of the family (especially children), date when a member of the family died, or a number of other pertinent factors, some of which may be confidential. These cards may be destroyed at the discretion of the min-

ister when he leaves the parish. But these personal notations can serve to strengthen his ministry, for he can visit certain people on their birthday or anniversaries, or he can send greetings to them. These little acts of thoughtfulness will endear the minister and the church to the people.

I keep a five-year diary in my study. In it are recorded birth dates, wedding anniversaries, and other important dates that have special significance to certain of our people.

There is a large book called *My Pastoral Record* (Abingdon-Cokesbury Press, \$10.00), prepared by J. N. Greene, that is of much value, especially to young ministers. It provides what should be ample space to record all of the significant events of one's ministry from the beginning to the end. After some years one finds it a fascinating experience to look back through the pages of such a book. It is like "turning back the pages of time" and viewing one's ministry in retrospect.

Every minister needs ample filing space. If he does not have a place to file everything that he believes has value either for the present or future, he cannot find what he wants when he wants it, and wastes much time trying to do so, often giving up in disgust. (This is a testimony of my experiences before I had adequate filing space.) It is sometimes possible to obtain secondhand filing cabinets that are in good condition, for a small price. War surplus large wooden filing cabinets still may be had at nominal cost.

A filing system should never be complicated. Some men have a filing system so complicated that one almost needs another filing cabinet to help operate the system. I keep plenty of Manila folders on hand, and file all pieces of literature alphabetically, printing on the folders the word that would most naturally describe the items filed. For me this system works. The system that works best for any man is the one that he should use, whether it is "according to Hoyle" or not.

A city pastor whose members all live on streets that are named and

numbered does not have great need for a map, unless the city is very large. But the average rural parish has members scattered far and wide. They live on roads that are neither named nor numbered. Some do live beside the roads at all but back in private lanes. Unless the pastor of such a parish has a satisfactory parish map, he cannot do very effective work.

What kind of map shall it be, how shall one go about getting it? Fortunate indeed is the minister who finds upon his arrival in a new parish that there is a good parish map ready on hand for him to use. Even today that is a rare experience. Some ministers do not realize the great value a map affords. In my former parish I procured from the county courthouse township maps for the three townships comprised the parish. I had blueprints made of the maps, and spent many hours locating each home on the parish carefully. A successor did not see the value of a parish map, destroyed it. His successor on the same parish spent as much time as I had in preparing a new parish map.

In some states one can get county maps at the courthouse that show the location of every road, dwelling, schoolhouse, cemetery, church, and public building. Even the type and condition of the roads is indicated. I have such a map of my county, and it is always kept clipped to the windshield visor of our car.

In states where county maps are not available, one can sometimes obtain township maps. Sometimes they can be found at the county courthouse. Or it may be necessary to apply to the state highway department. State department clerks usually answer a few questions about the purpose for which the maps will be used; when one assures them that one intends to make a parish map, usually the maps are gladly given. There may be a nominal charge for these township maps.

Good records and good maps save the rural pastor much valuable time, and help to make his ministry more effective.

Protestants Act Together

By HAROLD KILPATRICK

The San Antonio (Texas) Council of Churches, organized a few years ago, is making a united Protestant witness in the social life of that city. The churches of any city can have the kind of community they desire," said the author, executive secretary of the San Antonio Council of Churches.

THAT pastor is there who would jump at the chance to widen the active range of his church's Christian witness a thousandfold? To be the voice of his church the most potent in the community with respect to public affairs? To have a church-owned film library from which to draw audio-visual materials for actual classroom use, Sunday after Sunday? To feel assured that Protestantism is bringing the breaks in all the public information media of the community? Down in San Antonio, there is a relatively new council of churches that has been a significant factor in virtually transforming the moral and religious climate of that old but rapidly growing city. When the church federation was organized there eight years ago, San Antonio still clung to questionable customs and moral standards that had been accepted from the city's Latin-American heritage. Prostitution and open gambling were thought to be basic to the "wide-open town" concept that would sustain San Antonio's rich tourist trade. Officials paid little attention to the needs (and largely Protestant) neighborhoods. Elections were won or lost in areas of the controlled vote.

Newspaper religious features in the church-federation San Antonio frequently pictured Roman Catholic ceremonies or activities. Photographs of judges and courtroom scenes as a rule featured a good padre always on hand to administer to the unfortunate (and presumably worthy) individuals. Social critics complained that Protestant churches seemed hardly aware of community social problems. There was only one local religious radio

program on a public service basis.

All of that has been substantially changed since the Protestant churches of San Antonio organized a council of churches. These words are being written the week after Easter. The Easter Sunday edition of the local newspaper magazine section carried a cover picture in color of last Easter's dawn service sponsored by the Youth Division of the San Antonio Council of Churches. The cover page on Palm Sunday pictured the stained-glass windows and choir boys of a Lutheran church. Transit Company buses carried council-inspired signs. On the inside front of each bus was a drawing of a church with the words: "Resolve, this Eastertide, regularly to attend the church of your choice." Another sign across the rear outside of each bus said: "This Bus Goes to Church on Sunday."

Perhaps it was not too surprising that Easter Sunday congregations far surpassed all previous records in both attendance and additions.

I

No one knows for certain just how much the activities of the Public Affairs Commission had to do with the change, but San Antonio's elections no longer follow the old patterns. It is the Anglo areas of the city (70 per cent Protestant) that have been the deciding factor in most elections in recent years. The Council's Public Affairs Commission prior to the past seven major elections has published and distributed 25,000 copies of a voters guide containing answers of all candidates to questionnaires calling for personal data and attitudes toward law-enforcement questions. Most of the circulation of the voter's guide is through the churches, but several large business firms obtain supplies for distribution to their employees.

Although they readily concede that the job is by no means finished, the members of the council's Public Af-



fairs Commission express gratitude that the city's famous "red-light" district, one of the largest in America, is definitely a thing of the past. Professional gamblers and racketeers find themselves virtually stymied by law-enforcement agencies that feel that they have public opinion behind them.

Two part-time chaplains in the county jail, a full-time chaplain in a veterans housing project, and phases of chaplaincy work in two other institutions have been instituted by the council. A general hospital chaplaincy is being planned as a new project this year. This institutional ministry is beyond the capabilities of any one church or denomination, but it is easily carried on by them as a joint witness.

The San Antonio Council of Churches has a notable radio and television ministry. Almost 700 radio and 80 television programs are scheduled by the council's radio committee over a year's time. The programs are mostly on 50,000 watt stations and at hours when a large listening audience is assured. The council officers estimate from unsolicited mail response that a daily devotional program has a regular audience of at least one-half million.

The audio-visual department is the largest activity of the church council as measured by staff time required. A library of films, filmstrips, slides, and transcriptions is maintained in the council office. Projection equipment

is supplied churches needing it and consultation service is furnished. Films are owned by the member churches that choose to join the film pool. Churches, therefore, belonging to the San Antonio Council of Churches have their own film library materials for immediate use without the uncertainty and expense of shipping films from a distance. The library has a circulation in excess of 150 pieces of material and equipment a month.

The council has undertaken numerous projects in the Christian education field. Leadership schools, audio-visual institutes, vacation school workshops, weekday kindergarten projects are some of these. Providing accredited Bible courses for students of the municipal junior college also is a work of this department.

II

In San Antonio, as in most cities, the welfare pattern has been divided into Catholic, Jewish, and secular. This is wholly true of case-work agencies. Protestantism is hardly a factor outside group work. Personnel of many Protestant churches have little awareness of community social needs.

The council's Social Welfare Committee has been endeavoring to see that Protestant churches are better represented in the community social welfare circles. Messages from the president of the council in behalf of the Community Chest have been distributed in the churches during the past two years.

The council office also has promoted "Let's Go See" tours of Protestant clergy and laity to welfare agencies. In order that community social needs be better interpreted in the churches and to provide a referral agency for welfare cases arising in or referred to Protestant churches, it is planned to open a Social Welfare Department with a full-time director. He will also serve as a co-ordinator and public relations man for church-related social agencies.

The council's Survey and Strategy Committee has been formed to assist denominational executives and church

committees in new church locations. Although the committee's recommendations are purely advisory, its services are being used rather extensively by co-operative denominations. The committee maintains a large map of the city with locations of all churches indicated by colored thumbtacks.

There is hardly an important phase of community life that is beyond the sphere of influence of the San Antonio Council of Churches. Its executive secretary serves as a director of the City and County Planning Board, the Community Welfare Council, the Motion Picture Advisory and Reviewing Board, and other community organizations.

But the council program is always planned with the interests of its member churches in mind. The council is the service agency of its constituent members. It is merely the over-all planning and promotion agency for many phases of the church program such as community-wide evangelism, overseas relief, stewardship emphases, lay enlistment, and the like.

All of this program did not develop when the council first came into being. The eighteen churches with which the federation began probably contemplated only a small portion of it. There are eighty-five churches of twenty-three denominations participating in the organization at present. The council is interracial; among its members are twelve Negro and nine Latin-American congregations. Three full-time employees in the office, one full-time and two part-time chaplains comprise the staff. The annual budget is slightly over \$17,000.

The San Antonio Ministers Association and the San Antonio Council of Church Women are autonomous organizations whose presidents serve on the federation's executive committee. A fully staffed office has been maintained since January 1, 1945.

The churches of any city can have the kind of community they desire. Co-operation is the answer. And that does not mean conformity. The slogan of the San Antonio Council is "Unity without uniformity—differences without division—co-operation, not competition."

The Living Nativity

By AMEL D.

Every year Arlington Forest Methodist Church, Arlington, Va., attracts many visitors to its Nativity tableau. The author is chairman of the Nativity Committee for the Living Nativity.

DESPITE the rush and excitement during the Christmas season, the congregation of the Arlington Forest Methodist Church, Arlington, Virginia, takes time to present a Christmas gift to the Greater Washington area each year. The gift is The Living Nativity, an outdoor scene with people and real animals portraying the traditional group of the first Christmas.

The story of the birth of Jesus is told with recorded narration and hymns. The idea, of course, is to remind all people that Christmas is a spiritual occasion. This presentation has become an annual tradition, being in conjunction with the community Christmas tree lighting ceremonies, December 22, and continuing through December 26, from 7 P.M. There is no charge for admission and no offering is taken. People are free to come and go at will.

The background for the religious tableau is a rustic structure constructed on the church lawn representing the stable in which Mary and Joseph took haven the first Christmas. High above the stable a light is erected to symbolize "the star of wonder," the guiding light for the shepherds of the new-born King. Mary and Joseph can be seen near the manger gazing upon the Christ Child. Near by, an angel and two shepherds are keeping watch over the Christ Child. Elsewhere there are three men dressed in colorful robes, recently offering their gifts of gold, frankincense, and myrrh. Sheep and goats wander in the barnyard, and



the Bethlehem scene as reconstructed by Arlington Forest Methodist Church, Arlington, Va.

the entrance of the stable pigeons
o on their roost. In a stall behind
e wise men can be seen a donkey
icidly eating its hay.

Approximately 200 persons devote
eir time and efforts to preparing
d presenting this outdoor tableau.
e preparation starts in October
th the appointment of three general
rectors. To assist these directors,
ere are three associate directors and
ght committees selected for the vari-
s responsibilities connected with the
nstruction, lighting effects, live-
stock, cast, costumes, music, safety,
d publicity. Of the 200 persons, 80
e required for the cast (16 each
ght).

During each night of the presenta-
n two complete casts of eight peo-
e represent the traditional charac-
s of the Christmas story. Each
oup stands approximately thirty
minutes, the time for a single presen-
tion. The opening number is the
nging of the Lord's Prayer. The
hts gradually brighten up the stable
d characters and barnyard, reach-
g full brilliancy at the words *For
ine is the kingdom, and the power,
d the glory . . .* Narration and
ngs tell the story. The lights are
mmed on the closing number until
ey are entirely out. The cast changes
t the next performance.

The framework for the stable is
nstructed from finished material
nated by a local lumber company.
abs are used for the stable siding
d the barnyard fence is given by a
wyer in a near-by county. The main
ble is 20 feet across the front, 15
et deep, and 8 feet to the loft. The

fence extends approximately 80 feet
from the stable at the farthest point.
Lights are installed around the fence
near the ground for illuminating the
barnyard. Other lights are installed
in the stable for lighting the scene. The
stable has three entrances, one on
each side and at the rear, to permit
a quick and easy method of changing
the cast at regular thirty-minute inter-
vals. Small stalls are provided on one
side of the main stable to shelter the
animals.

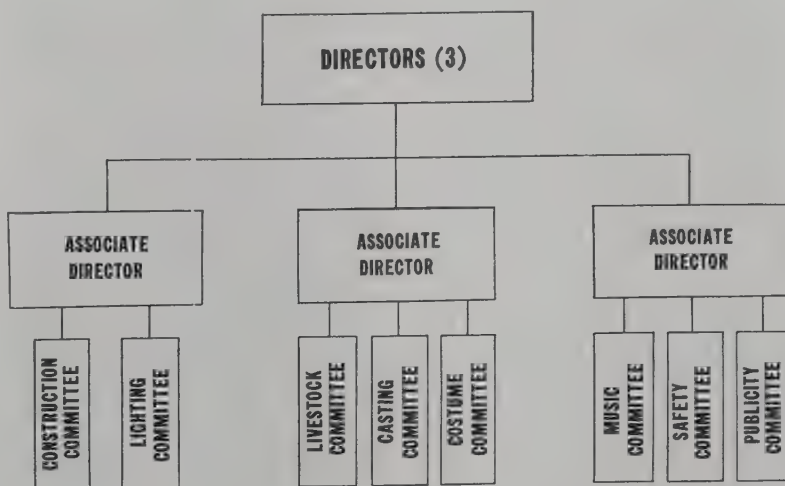
Men of the church and community
take the time to collect the materials
and do all the labor required for the
construction, beginning the last Sat-
urday in November. The circles of the
Woman's Society of Christian Serv-

ice provide the eight colorful cos-
tumes from inexpensive material in
duplicate. Near-by farmers lend the
animals. Boy Scouts tend the livestock.
Local newspapers, radio and televi-
sion stations, and churches co-oper-
ate wholeheartedly in publicizing this
religious tableau to the Greater Wash-
ington area and distant localities.

The spirit and co-operation of the
people who participate in this presen-
tation each Christmas season have
been stimulated by the many letters
that the pastor, Harry G. Balthis,
has received from different denomina-
tions and faiths. The Living Nativity
has helped many people to a greater
realization of the spiritual signifi-
cance of Christmas.

One man wrote, "Though I stood
in the bitter cold and watched The
Nativity, I received a spiritual bless-
ing, as did, I'm sure, all who came
to see." From a family, "What we
saw was the high light of our Christ-
mas, a spiritual experience we shall
long treasure." A lady expressed her
sentiments with these words, "I am a
Catholic, but I had the good fortune
of seeing the tableau. It certainly
helped to make my Christmas the best
one I have ever had."

Another wrote, "We were deeply
impressed by the beauty of the scene
and the accompanying music . . ."



About 200 people, working under the leadership of the general directors, are involved in the production of the tableau.

(Additional articles on General Conference issues are scheduled to follow those appearing in our columns this month. Readers are encouraged to enter this discussion through letters of not more than 250 words. They will be published in these pages.—Ed.)

THE RITUAL IS CHRISTIAN

ROBERT H. E. MIELKE • *Methodist Church, Winnebago, Minn.*

With due respect for the author of "I Move to Amend the Ritual" [Sept., p. 10], may I suggest a few objections to his arguments:

1. His definition of the purpose of the communion ritual as "a renewal of life" has its validity but misses completely the most important . . . purpose, which is *forgiveness*.

2. The criticism of short, repeated responses is interesting, but there is meaning and value in simplicity. For example, the simple response, *Amen*, may be repeated very effectively.

3. The small-size dictionary defines *wine* as "fermented grape juice." The larger one gives the extended use, "the expressed juice of the grape, fermented or unfermented."

4. That *chants* are "weird and musty" is a very personal opinion. At least we know a chant is religious, which is something that cannot be said for some of the lighter, more modern tunes.

5. Was Jesus never angry? Would it not be the very height of understatement, for example, to say that when Jesus drove the money changers out of the temple, He was only *displeased* and *indignant*?

6. To say that divine judgment is "another un-Christian concept" tends to soften and sentimentalize our faith. Certainly, many of the most contemporary approaches to Christian theology do not settle for a brand of Christianity like that!

GILLET BECHTEL • *Ocean Park Methodist Church, Ocean Park, California*

May I . . . take this occasion to praise you for the freedom given in your pages for various expressions of opinion.

Having said that I want to take violent exception to the article of Virgil A. Kraft, "I Move to Amend the Ritual," September, 1951, page 10. If the

phrases, "judge of all men," "propitiation for our sins," "a full perfect and sufficient sacrifice," are pagan and . . . not Christian, then the Gospel of John certainly, and the Synoptics probably, are not Christian. Neither are the letters of John from whom the phrases are taken, the letter to the Hebrews, or the Revelation of John free of such phrases, not to mention the Articles of Religion.

What Dr. Kraft means [is that] they are not expressions of the Unitarian theology, which says man is too good to send to damnation and God is like the potter depicted in quatrain 88 of the Rubaiyat, "Pish—He's a good fellow, and t'will all be well!" which is not exactly what is meant in John 3:16, *God so loved the world that he sent his only begotten Son*.

I could argue on the details of Dr. Kraft's ideas for boiling the responsive readings down into a monologue for the preacher and his lack of appreciation for the austere beauty of plainchant, but these are minor matters beside his total disregard for what Christians have continued to believe through the centuries.

HOORAY FOR FERRE

PAUL HUTCHINSON • *Coal Grove, Ohio*

Let us have more of "Theology" by Nels Ferré. Excellent.

PARAGRAPH 356

HARRY W. CAMPBELL • *Culver Methodist Church, Culver, Ind.*

I confess that I have just got around to reading the July issue, and I have discovered a kindred spirit. Like Jack M. Tuell, I practiced law for a number of years. Paragraph 356 of our Discipline has always "bothered" me a little. Brother Tuell has done an excellent job of pointing out the impractical aspects of the paragraph.

I wonder if I could add just two additional thoughts to what Tuell has said? First of all, the paragraph in question imposes quite a burden upon the minister. To comply with the Discipline the poor preacher must disobey the injunction of a Greater Authority who said "Judge not!" To obey the paragraph of Discipline we must sit in judgment upon men and women under circumstances which, as Mr.

Tuell points out, make an erroneous judgment almost certain. To illustrate many a wayward husband has been divorced by a wife whose nagging love affection drove him to his waywardness. Who is the innocent party? I, for refuse to judge them, the one guilty other innocent, because I know that are guilty even though the law place all the onus upon the adult husband.

A second thought: Dean Inge's *D of a Dean* contains this gem: "Two tied together by the tails are no worthy example of 'the mystical union' that is betwixt Christ and His Church. In spite of all we say, not all marriages are made in heaven."

DONALD H. BALDWIN • *Conference Secretary, California-Nevada Conference, Merced, Calif.*

As one of the sponsors for a memorial to the General Conference who goes with the backing of the California Nevada Annual Conference requests revision of our regulations on the marriage of divorced persons, I wish to commend the excellent article in the issue of THE PASTOR written by J. M. Tuell entitled "What of Paragraph 356?"

A majority of the members voting at the conference sessions in June have favored a change. We are glad to the widespread interest further evidenced in this well-written article.

DISAGREES WITH REVIEWER

G. F. HUBBARTT • *Indianapolis, Indiana*

On what basis does Bishop Kennedy judge fiction? He didn't like Tuell's *The Bishop's Mantle*, nor Campbell's *The Tower and the Town*. My wife and I read both with delight. As he didn't care for Guy Howard's *On Me Thy Vineyard*, we each read it this summer, enjoyed it. My brother-in-law, a broker, who reads quite a lot of fiction, after reading the latter, said he failed to see why the bishop did not care for it. Kennedy highly praised Lockridge's *Raintree County*, calling it the "novel of the year." A church secretary read it, said it was entirely sexy. A very intelligent woman, president of the county WCTU, had the same criticism. He seems to be allergic to fiction about or by ministers.

OD—AND NOT SO GOOD

J. W. BRUEHL • *River Forest Methodist Church, River Forest, Illinois*

early congratulations on the September issue of THE PASTOR. Special compliments to Virgil Kraft for [his role on the Ritual] and to George Warmer, Jr., for a penetrating piece of analysis of [the family in] our common world . . .

must raise an objection, though, to O. Gross's last item in "Slants on Secular." He indicates very specifically that lawlessness of certain kinds gone with the Roman Catholic Church. As a matter of record, I suppose this may be the case, but I wonder whether that is the cause of the lawlessness. I also object to the way in which Mr. Gross has generalized on these . . . I do know some decent Catholics and I am sure Mr. Gross does. I do not publish thoughts that use methods that have been denounced in my discussion of racial and religious questions.

again congratulations on a paper of unusually high standards.

FOR WESLEY— EXPERIENCE

JENAMIN GARRISON • *Bishop James H. Garrison Methodist Church, Basking Ridge, New Jersey*

the marked current reawakening of interest in Wesley may be viewed with cautious approval: approval because it leads to a crucial appropriation of the best in our doctrinal and sacramental heritage; cautious since it can also lead us to forget that an inordinate attention to the past results in spiritual sterility. Wesley would be the first to insist, that, because [we] are in diverse circumstances, Methodist answers of his time to those of ours will not be found to be identical.

Mr. Marshall's article ["Wesley's doctrine of Holy Communion," Sept., 1952] deserves the same cautious appraisal. He is reappropriating in a stimulating way some of our inherited traditions as Methodists. But our approval, I think, must be cautious. The statement, for example, that Wesley "was ready to accept any practical expedient for continuing and confirming the religiously illiterate" is entirely too unguarded to be historically defensible. And certainly "churchmanship" was not "the

motivating force behind his mission."

Was not the motivating force rather a fundamental conviction that God had spoken a saving word to him in a decisive and undeniable way? One can hold that this was true without questioning the importance of "churchmanship" to the founder of Methodism.

Again one must take exception to Mr. Marshall's statement, without qualification, that Wesley "found proof of doctrine only in the Holy Scriptures." This is true only if it be added that a scriptural truth spoke authoritatively to Wesley only when he had experienced its truth. Of the new birth he said that, if no one had ever experienced it, he would conclude that he had interpreted the Bible wrongly. In other words (however difficult to accept and however overlooked by modern institutionalized Methodism), experience stood in judgment of doctrine and scripture for Wesley.

It likewise seems a bit misleading to call the movement a "sacramental revival." This might imply, and if so it would be wrong, that the aim of the movement was a kind of Chartist re-emphasis upon the sacraments. Rather was it a revival, as Mr. Marshall says, stemming from and resulting in a renewed importance given to the sacraments. But these were *means* of grace. One fears that all too often modern liturgical sentiments would make them ends—or so it appears.

Finally, however cloudy our historic glasses are on the issue, it seems unfair to say that Wesley "jettisoned the doctrine of apostolical succession." On the contrary, it was because he believed in it so thoroughly that he took what some would call heterodox action. There was no question of unordained men giving the communion. Wesley merely refused to equate apostolic succession with ecclesiastical succession.

These, however, are peripheral comments on Mr. Marshall's article in particular and on the renewed interest in Wesley in general. I stress the noun greatly more than the adjective in my cautious approval.

OUR RITUAL SHOULD BE PRESERVED

By John Caswell Roper

In THE PASTOR, September, pp. 10-11, the Rev. Virgil A. Kraft, chaplain

and director of Methodist Studies at the University of Chicago, has an article with the title, "I Move to Amend the Ritual."

The closing paragraph reads as follows:

"For a theological reason, therefore, I move to amend our ritual further by eliminating such phrases as 'Judge of all men,' 'He is the propitiation for our sins,' 'A full, perfect, and sufficient sacrifice,' for all these, without radical reinterpretation, it seems to me, rest on pagan and Old Testament portraits of God."

While the writer is not disposed to contest the suggestions made in the first items of the article, he doubts the wisdom of trying to remove warts from a negative lest hurts might be done to the profile of a face, and he certainly does object to removing the entire head to get rid of an expression on a face we do not like.

May one inquire what is wrong with "the propitiation for our sins"? Have not all the great spiritual preachers of every evangelical church, including the Catholic clergy, declared this truth even until now?

What finer expression in the English language to teach the vicarious suffering of our Lord than, "A full, perfect and sufficient sacrifice"? Shall we eliminate that grand old hymn:

*Alas, and did my Saviour bleed,
And did my Sovereign die?
Would he devote that sacred head
For sinners such as I?*

*Was it for sins that I have done,
He suffered on the tree?
Amazing pity! Grace unknown
And love beyond degree!*

What is wrong with "Judge of all men"? Have we a Judge? Is there an eternity? Is there a Judgment Day? Is there a Heaven? Is there a Hell? Were Bishops Marvin, Galloway, Candler, all mistaken about these things? What about Jonathan Edwards, Mumsey, Moody, and Sam Jones? Were these all wrong?

The writer is well aware of the trends of this age. That is why he lifts his voice here and NOW.

(Reprinted from South Carolina Methodist Advocate, Sept. 20.)



Standards for Directors of Christian Education

The following standards for Christian education directors, adopted by the 1948 General Conference, are required by the Board of Education of The Methodist Church.

1. Recognized Christian character, a pronounced desire to serve Christ and promote his kingdom, attractive personality, leadership ability.
2. Physical and emotional fitness.
3. Bachelor's degree from an accredited college or university. Undergraduate courses to include education and psychology where possible.
4. One year specialized study in religious education on the graduate level, in addition to the bachelor's degree.
5. Undergraduate or graduate courses to include: education; psychology; sociology; Bible; history and development of the church; and theology or Christian doctrine.
6. Knowledge of the Methodist program of Christian education, including

the literature and helps available, and experience in two or more age groups in a local church school.

7. One year as an Educational Assistant or in an administrative capacity in Christian education, in a local church, or in a field clearly the equivalent.

8. Commitment to a self-directed program of study and improvement, such as (1) Personal devotional life, (2) Reading, including professional journals and magazines, (3) Membership in professional group, local, denominational, or international, (4) Attendance at schools and conferences on Christian education, (5) Additional graduate study at intervals.

9. Written recommendations from five persons acquainted with the individual's qualifications and experience, including a minister and two instructors with whom the applicant has studied.

10. Membership in The Methodist Church.

Abingdon-Cokesbury Award

Abingdon-Cokesbury Press, who brought out Roland Bainton's *Here I Stand* as an award book in 1950, has announced that competition is again open for their \$7,500 biennial award for the manuscript that "will accomplish the greatest good for the Christian faith and Christian living among all people."

The first awards, offered in 1946, went to Georgia Harkness (*The Common Life*) and John Wicke Bowman (*The Religion of Maturity*).

Both scholarly works intended for a limited group of leaders and general works intended to reach a wide reading public will be considered. The six-man board of judges include George A. Buttrick, W. E. Garrison, Nolan B. Harmon, Halford E. Luccock, Henry Knox Sherrill, and Henry P. Van Dusen.

The author of the winning manuscript will receive \$5,000 when the award is announced and \$2,500 advance royalties upon publication of the book. The 1952

award book will be published in the fall of 1952.

CONFERENCE ON SECULARISM

A conference on Secularism and Christianity is scheduled to be held for the Ohio Area in Columbus, Ohio, at the Seneca Hotel November 9-10.

The purpose of the conference, according to Bishop Hazen G. Werner, is to come to a clearer understanding of the secular tendencies in the life of our time, their effect upon Christian ideals, and the means whereby the Christian Church may counteract these tendencies.

Guest speakers will include Harold A. Bosley, Matthew Spinka, John O. Gross, Norman Thomas, Mason Roberts, D. Elton Trueblood, Bishop G. Bromley Oxnam, and W. Clark Ellzey.

Arthur S. Fleming, president of Ohio Wesleyan University, is to be in charge of panel discussions, which will be presented each evening.

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place as far in advance as possible.

- Nov. 7-12—National Methodist Conference on Christian Education (Board of Education), Grand Rapids, Mich.
- Nov. 11—Men and Missions Sunday (men's Missionary Movement).
- Nov. 15—Meeting of the Commission on World Peace, Chicago, Ill.
- Nov. 16—Annual meeting of Lake Superior Board of Trustees and Planning Committee, Wesleyan Methodist Building, Atlanta, Ga.
- Nov. 22—Thanksgiving Day.
- Nov. 25-30—National meeting of conference secretaries of evangelism.
- Nov. 28—General Board of National Council of Churches, Atlanta, Ga.
- Dec. 9—Universal Bible Sunday.
- Dec. 11—Executive Committee, Board of Christian Education.
- Dec. 11-12—Meeting of Committee on General Conference Legislation, Chicago, Ill.
- Dec. 13-14—Annual meeting of Board of Temperance, The Methodist Board, Washington, D. C.
- Dec. 27-Jan. 1—Student Volunteer Movement Quadrennial Conference, Lawrence, Kan.
- Dec. 30—Student Recognition Day.
- Jan. 4-11—Universal Week of Prayer.
- Jan. 11-14—Meeting of the Council of Bishops, Atlantic City, N. J.
- Jan. 15-19—Annual meeting of Board of Missions and Church Extension, Hill Falls, Pa.
- Jan. 19—Special meeting of International Committee on Christian Vocations, Hill Falls, Pa.
- Jan. 19—Joint meeting of the Council of Bishops, Council of Secretaries, representatives of the Woman's Division, Christian Service, and General Commission on World Service and Finance, Hill Falls, Pa.

VOCATIONAL MANUAL

Vocational Opportunities in Christian Education, by Robert R. Powell, is a new manual produced by the Department of the Local Church.

Written for young people in high school and college, older youth, young adults, and vocational counsellors, this manual describes opportunities for full-time work in Christian education, discusses qualifications and preparation, and evaluates jobs in terms of "earning a living."

The manual (price: 20 cents) may be ordered from The Methodist Publishing House serving your territory.

METHODIST PACIFISTS

The Fellowship of Methodist Pacifists, organized recently by eight ministers, is now recruiting ministerial and lay members of the church in every state.

Henry Hitt Crane, pastor of Central Methodist Church (Detroit), is temporary chairman of the fellowship; H. D. Hollinger, of the Board of Education (Nashville), temporary secretary.

Purposes of the group are: (1) to refuse to participate in any war or to abstain from preparation for war; (2) to abolish war and foster good will among nations, races, and classes; (3) to work toward the building of a social order that will suffer no individual or group to be exploited for the profit or pleasure of another.

Immediate action will include work for world government, testifying against military conscription and the use of the tax dollar for military purposes, urging the use of taxes for constructive purposes, and providing fellowship, counsel, financial support, and help in getting jobs for Methodist conscientious objectors.

METHODISM ON THE CAMPUS

How The Methodist Church works with college youth is shown in *Your Church at Work on the Campus*, an illustrated pamphlet now being distributed by the Division of Educational Institutions.

Copies of this pamphlet can be obtained from the Joint Committee on Public Relations for Methodist Educational Institutions, 810 Broadway, Nashville 2, Tenn.

POLITICAL ACTION

The eighth annual edition of *Register of Christian Opinion*, now being distributed by the Commission on World Peace, urges Christians to face up to their obligations.

In the Introduction Charles F. Boss, Jr., says: "Christian faith teaches: (1) that spiritual, not material values are ultimate; (2) that man was not made for institutions (including governments), but institutions were made for man; (3) that laws are not to enslave or oppress man—laws should guarantee freedom, defend civil rights, and solve social problems through pacific methods in an informed, lawful, and free society."

The pamphlet contains a list of the members of the U. S. Senate and of the House of Representatives. In addition, a partial list of the standing committees of both houses is provided.

MOTION PICTURE FOR FAMILIES

The Family Next Door, a thirty-three-minute, sound motion picture produced by the Methodist Radio and Film Commission, is now available for use in local church groups.

This film was given a preview showing at the National Conference on Family Life last month. It concerns "the Howards," a small-town Christian family. What they do and the problems they face are typical of the activities of almost any church family.

Designed to promote better family living, *The Family Next Door* is distributed by The Methodist Publishing House. Rental charges: \$8.00 a single showing; \$20.00 a week; and \$75.00 a month.

EDITORIAL DIVISION

Early in October the Editorial Division released through The Methodist Publishing House a sound, color filmstrip entitled *Christmas Around the World* for use with primaries and juniors. Paintings are by Janet Smalley, and the script was written by Emma Jane Kramer. Filmstrip and records are priced \$10.00; rental: \$2.50.

Also scheduled for release in the fall is a sound filmstrip for adults called *More Than Words*. This filmstrip stresses a creative interpretation of religious affirmations, going beyond the mere reciting of creeds.

A new twelve-page booklet entitled *Teaching Materials for Our Church Schools*, by C. A. Bowen, is now being distributed. It indicates the basis for theological points of view as carried in Methodist church school literature and shows how these materials are rooted in Christian faith. Copies of this booklet may be obtained through conference executive secretaries or from the Editorial Division, 810 Broadway, Nashville 2, Tenn.

WORLD SERVICE LEAFLET

The Fourth Sunday World Service leaflet for November describes the needy situations confronting the Board of Hospitals and Homes and the manner in which Methodists may respond in meeting the need for child care.

(Affiliated with the Board of Hospitals and Homes today are 56 Homes which are providing for the care of 7,398 children and youth.)

Illustrated and printed in two colors, the leaflet may be ordered in quantities for distribution from the Service Department, 740 Rush Street, Chicago 11, Ill.

NEW FILMSTRIP

It's Your Life is the title of a sound filmstrip that brings to youth the challenge of vocational service through the church. Sale price: \$4.00.

Order from The Methodist Publishing House serving your territory.



D. Stewart Patterson (third from left), executive secretary of the Methodist Commission on Chaplains, spent the month of September in Europe visiting Methodist chaplains of the Armed Forces. He is shown above with the Heidelberg Military Post Chaplains at the Synagogue Center, 4 Klingenteichstr, Heidelberg, Germany. (U. S. Army Photo)

The Fountain

ARITHMETIC OF SIN

If it were to their compelling self-interest to think of twice two as five, Hobbes says, men would very soon come to do so, and we, who are familiar with Marx and Freud, can appreciate the point of this remark.

—Will Herberg, in *Judaism and Modern Man* (Farrar, Straus & Young)

NEW CURRICULUM

Already, man is being offered unilateral solutions in terms of economics alone or politics alone or ideology alone or science alone or religion alone. But it is not Economic Man or Political Man or Ideological Man or Scientific Man or Religious Man by himself who holds the solution. Only the Whole Man is equipped to find and act on whatever solution may exist.

And the Whole Man requires whole education. . . .

—Norman Cousins, in *Modern Minds, An Anthology of Ideas*, Howard Mumford Jones, Richard M. Ludwig, and Marvin B. Perry, Jr., compilers (D. C. Heath & Co.)

APART FROM GOD

To regard our world as its own centre, and man's life as sufficient to itself, is the way of sterility and chaos. This, which it is now the fashion to call secularism, is what the New Testament writers have in mind in their warnings against loving the world. The worldly mind is the way of moral death. The world, because it is God's world, is good; but it depends utterly on Him, and apart from God it has neither worth nor meaning. To seek for its centre within its own processes cannot but lead to futility and despair. So, too, man's life has all its hope and value in its relation to the Divine Purpose. . . .

—F. R. Barry, in *What Has Christianity to Say?* (Harper & Bros.)

BEYOND CONTENTMENT

Christianity is a terrific explosion, lovely, violent, dynamic; it is Godlikeness, and its primary message is a bullet that explodes in the soul of man. That is no comfortable business. Jesus Christ was not merely wonderfully kind and friendly to this world's failures. He was that and vastly more; a great deal of His teaching was spoken in the teeth of a mob howling for His life. It is not the Church's function to be content when it has taught men to be hearty and friendly and sociable. I yield to no one in the desire that Christians should "be kind to Granny and the cat." It is highly important that they should, and they are not good Christians unless they are, but kindness is only one of the gracious implications and fruits that flow from discipleship and discipline.

—Dick Sheppard, in *The Best of Dick Sheppard*, Halford E. Luccock, ed. (Harper & Bros.)

UNETHICAL SOCIETY

The collapse of civilisation has come about through ethics being left to society. A renewal of it is possible only if ethics become once more the concern of thinking human beings, and if individuals seek to assert themselves in society

as ethical personalities. In proportion as we secure this, society will become, instead of the purely natural entity, what it naturally is, an ethical one. Previous generations have made the terrible mistake of idealising society as ethical. We do our duty to it by judging it critically, and trying to make it, far as is possible, more ethical. . . .

—Albert Schweitzer, in *Man and God*, Victor Gollancz, (Houghton Mifflin Company)

SOCIAL GROWTH

Human rights are of a practical nature. They appear and disappear as conditions vary. The right to fight at will has long since disappeared. Meanwhile the right to an education has arrived on the scene. A person who couldn't run wouldn't get much satisfaction from having today's human rights. Political liberty is of little value to an economic slave. It took a long time before education was recognized as a human right. As a matter of fact it always takes a long time for that which has been fostered into existence by a well-organized group to become public property. As soon, however, as something has been recognized as a basic human right then it becomes the property of all, i.e., it becomes the duty of the state to see to it that no one is excluded but that all have access to it.

—Eivind Berggrav, in *Man and Society* (Muhlenberg Press)

COUNTING PERSONS

A minister was visiting a member of his congregation. There were many children in the home. The minister asked the mother, "How many children have you?" The mother began to count on her fingers, "John, Lucy, Mary—" when the minister interrupted, "I don't want their names, I ask for their number." The mother replied indignantly, "They have names not numbers."

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

WHEN THE "COUCH" FAILS

Character is won by the unshrinking acceptance of discipline where it is sternest and most exacting. In situations of death, conflict, and guilt we are meant to rise above ourselves and meet with the Transcendent.

—E. L. Allen, in *A Guide to the Thought of Karl Jaspers* (Philosophical Library)

THE PURPOSE

The purpose of the Scriptures is to give us through faith the knowledge which we need for salvation.

—Holmes Rolston, in *Consider Paul* (John Knox Press)

MIDDLE-CLASS GOSPEL

In many pulpits *Reader's Digest* morality . . . has replaced the radical social demands of the New Testament. . . . The middle-class gospel is an unholy conglomeration of Industrial Revolution success, Norman Vincent Peale happiness, Rotary goodwill, and a Mr. Milquetoast timidity in the face of political controversy. These Babbitts of the pulpit preach that virtue is crowned with prosperity, that sin is ignorance, and

ernment control is evil, and that American capitalism is
ained by God. Such homiletic eyewash fails to prepare
man in the pew for responsible citizenship in this world,
ay nothing of the next.

rnest Lefever, in an address to the National Methodist
outh Convocation, August 28, 1951

W GOVERNMENTS DIE

dictatorships die of concentrated arrogance; democracies
rganized appetite.

—William Laurence Sullivan

ST SAWING

ne of the most useful stories I know for helping tense
ple is that of the late Stewart Edward White, who once
t himself a cabin in the California Sierras. An old
ntaineer used to come and sit and watch him. One day,
White was sawing violently at a log, the mountaineer re-
eked that White sawed like all city fellows, going as fast
e could to get the log sawed in two. "Now," said the old
a, "when I saw, I just saws." All of us with tense nerves
ld almost cure ourselves by learning to "just saw."

—Dr. Walter C. Alvarez, in *How to Live with Your Nerves*

E HEART OF GOD

There cannot be a God of love," men say, "because if
ere were, and He looked upon this world, His heart would
ak."

The Church points to the Cross and says, "His heart does
ak."

It is God who has made the world," men say, "it is He
o is responsible, and it is He who should bear the load."

The Church points to the Cross and says, "He does bear

—William Temple, in *William Temple's Teachings*
(Westminster Press)

NUS THE BANG

Our shame is that so many of us, who detest this entire
minist system, and are convinced that it is based on a
version of ultimate values, do not have an alternative
tem about which we are equally definite and clear. We
ere no philosophy; we have no program; we have little
sion. Unless we can have these three, it is obvious that the
d of life we prize will be overwhelmed, with or without a
....

—Elton Trueblood, in *The Life We Prize*
(Harper & Bros.)

ARN BY DISCIPLINE

Consider the case of a father whose young son has been
ected in an act of dishonesty. He may cudgel his wits in
attempt to discover some way of making clear to him with-
any unpleasantness that this is not the sort of thing the
illy stands for. But he may as well save himself the
uble, for it cannot be done. The expression of the fact, if
s be effective, must inevitably be painful. Hence the in-
arable connection between the ideas of punishment and
n.

—Leonard Hodgson, in *The Doctrine of the Atonement*
(Charles Scribner's Sons)

WHOSE GOSPEL?

In the dissensions between the various Churches there lies
an abundance of false human ambition and sinful, self-asser-
tive wilfulness, which stands in the way of the evangelical
message and its work in the world. By no means least, the
disunion of the Church is a serious scandal in the eyes of
those who stand outside it.

—Anders Nygren, in *The Gospel of God* (Westminster Press)

WHILE PROTESTANTS TALK

... The grand Roman discipline is unlike anything found
elsewhere in Christendom. This, too, may degenerate into
hard and legalistic forms; yet it has made it possible for the
Roman Church to recover over and over again from blows
that seemed to be mortal, and to mobilize its resources, as
no other Christian body can, to meet the changing emer-
gencies of the life of the Church in the world. More than any
other Church, it has kept before itself as an obligation the
preaching of the Gospel throughout the world. At a time
when the Protestants were wasting all their strength in end-
less sectarian quarrels, the missionaries and martyrs of the
Roman obedience were laying down their bones on the
shores of almost every one of the seven seas. Rome has
continually upheld the duty and the possibility of a heroic
and joyful sanctity; "the saints" are a contemporary body
and not merely an archaeological memory.

—Stephen Neill, in *The Coming-of-Age of Christianity*,
edited by Sir James Marchant (Henry Regnery Co.)

THE CHURCH

Adam Clark, the famous commentator of the nineteenth
century, quotes an unknown writer as saying of the Church:

There is nothing so august as this Church, seeing that it is
the temple of God.

Nothing so worthy of reverence, seeing that God dwells
in it.

Nothing so ancient, since the patriarchs and prophets la-
bored in building it.

Nothing so solid, since Jesus Christ is the foundation of it.

Nothing more closely united and indivisible, since Christ is
the cornerstone.

Nothing so lofty, since it reaches as high as the heavens and
to the bosom of God himself.

Nothing so well proportioned, since the Holy Spirit was
the architect.

Nothing more beautiful or adorned with greater variety,
since it consists of Jews and Gentiles of every age, country,
sex and condition.

Nothing more spacious, since it spreads over the whole
earth and takes in all those who have washed their robes and
made them white in the blood of the Lamb.

Nothing so beneficent, since it gives shelter to the poor,
the wretched and distressed of every nation, kindred and
tongue.

And Adam Clark adds, "It is the place in which God does
his marvelous works, the theatre of His justice, mercy,
goodness and truth; where He is to be sought, where He is to
be found, and in which alone He is to be retained."

—Selected by R. P. Marshall, Sunbury, Pa.

Recent Books on Church and State

By WILLIAM WARREN SWEET

The author is chairman of the Faculty, Perkins School of Theology (S. M. U.). *The Story of Religion in America* (Harper & Bros.) is the title of one of his books in the field of church history.

AMONG the many serious problems confronting us in this confused time, none is more basically important than that of the relation of religion to the state. The Christian people of this country, predominantly Protestant, are committed by tradition and experience to complete religious liberty, not only for ourselves, but for all the peoples of the world.

Basic to all our freedoms is the freedom of conscience, or freedom of religion. From it all our other freedoms stem: freedom of speech, freedom of the press, freedom of assembly. All of these great freedoms constitute one bundle; destroy one and all are on the way to destruction. Frequently the term toleration is used synonymously with that of liberty, but the two terms mean very different things. Toleration implies inequality; liberty implies equality; toleration divides society into two classes, the tolerating and the tolerated.

Our Roman Catholic friends seldom use the term religious liberty, for they consider themselves the tolerating body, and repudiate the principle that all religions should be equal under the law. Or to put it in another way, toleration is a hateful word to a free people who believe in equality under the law.

I

Since the end of World War II, Roman Catholics in the United States have become increasingly conscious of their power and importance. This is due to several factors. First, the United States has now become the most powerful Roman Catholic nation in the entire world; no longer is there a first-class Catholic power in Europe. Although the Roman Catholics are in a relatively small minority in the United States, constituting about one-sixth of the total population, yet they are today the most closely knit, the most powerful, the most persistent, and the most ably led of all political pressure groups in the nation. The control that the hierarchy exercises over loyal Catholics is so complete that any program the Roman Church advances has the unquestioning support of the large block of Roman Catholic citizens. And there is no doubt that the Roman Catholic Church has now definitely entered politics as a church, and it now has well-organized and powerful agencies to advance any political program the church endorses. Thus there has been introduced into the United States what is termed in Europe, clericalism, which means the Catholic Church has become a political party. As a consequence there have now developed in his country definite anticlerical attitudes corresponding somewhat to the anticlericalism to be found in the European countries.

The Roman Catholics also now feel entirely at home in the United States and think of themselves as one of the principal bulwarks of the nation. Since World War I the Catholic universities in America have turned out a long list of doctrinal dissertations on American Roman Catholic history to bolster

the Catholic claim as having had an important part in the building of the nation. Following World War I, they also established the *American Catholic Historical Review* and the American Catholic Historical Society to encourage the study of American Catholic history.

Thus we have cumulative evidence of a new spirit and attitudes on the part of American Roman Catholics. When the Catholics were in a much smaller minority, their policy was one of accommodation. Their great earlier leaders, as Bishops John England and John Ireland, and Cardinals Gibbons, had much to say about American Catholics being in full accord with all the great American freedoms; and there was much more fraternizing between Catholics and Protestants. It was then quite generally assumed that American Roman Catholicism was different from that of the Old World and Latin America. But today all this has changed. No longer is the Catholic emphasis upon accommodation; now upon assertiveness and aggression.

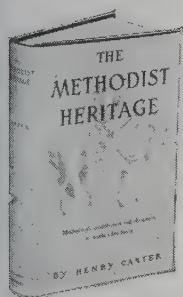
Official Roman Catholicism coming to terms with fascism and nazism when they came to power in Italy and Germany, together with the Papal endorsement of the brutal conquest of Ethiopia and its continued support of the Franco regime in Spain, which also received the blessing of the American Catholic hierarchy, has caused a rising tide of suspicion of Roman Catholic attitudes toward freedom here in America. The immediate cause of the growing tension between Roman Catholics and non-Catholics in the United States, however, has arisen over the aggressive demands of the part of Roman Catholic leaders for government aid to their parochial schools.

In 1884 a Catholic parochial school program was promulgated which made it obligatory that every Catholic child must receive its education under church auspices. Since that time Catholic parochial schools in the United States have grown by leaps and bounds. In spite of the greatly increased number of parochial schools, only about half the Catholic children in America now attend Catholic schools. To double the number of parochial schools to care for all Catholic children would impose an impossible burden upon the Catholic population; hence the stepped-up Catholic campaign to secure government aid for their educational program.

Until recent years the Catholic hierarchy has opposed general aid to education, and exerted their influence to counter numerous measures which have been introduced in one or other houses of Congress. The Catholic Church has now changed its tactics and is centering its support on federal bills which give some hope of government aid to their schools. One such measure was the Taft Bill, which allotted \$100,000,000 to the states, to be used as the several states determined. This bill passed in the Senate but failed of passage in the House. The most publicized measure was the Barden bill introduced into the House providing for a grant of \$300,000,000 to be used for subsidizing public schools. It was this measure that brought forth bitter Roman Catholic opposition, and was the occasion for Cardinal Spellman's ill-tempered denunciation of Mrs. Roosevelt because of her support of the measure.

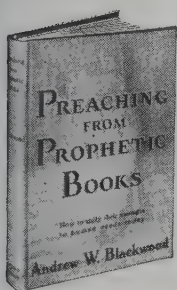
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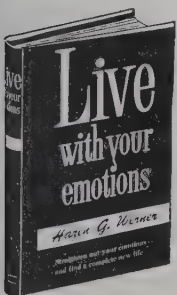


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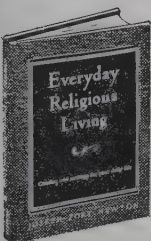


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Two recent Supreme Court decisions, the New Jersey School Bus case (1946) and the Champaign, Illinois (1948), case over the matter of teaching sectarian religion in public school buildings, both of which divided the court, have served to keep the whole question of religion in the schools prominently before the people. These have led to the formation of Protestants and Others United for Separation of Church and State, with headquarters in Washington, spearheaded by some of the most dynamic Protestant leaders in the country, to combat the persistent Roman Catholic attempt to breach the wall of separation between church and state, in the immediate interest of Catholic parochial schools.

Here we have the immediate background for the increasing number of books and articles in leading periodicals, both secular and denominational, that have appeared within the last five years dealing with church-state relations, indicating the widespread public interest and concern in the issues involved. It is the purpose of this article to pass in rapid review some of the most important of these books and articles.

II

The presidential campaign of 1928 in which Alfred E. Smith (a Roman Catholic) was the nominee of the Democratic party, brought the religious issue into national politics. The question raised was "Can a loyal Roman Catholic be a loyal American?" It was the first presidential campaign in which the religious issue was raised, and at least three books of more than transient importance came out of it. One was written by a distinguished Episcopalian New York lawyer, Charles C. Marshall, who also confronted the Catholic candidate with a series of searching questions in *The Atlantic Monthly*, from which many Americans for the first time had heard of the *Syllabus of Errors* issued by Pope Pius IX (1864), in which every basic American principle was denied.

Two other books, W. E. Garrison's *Catholicism and the American Mind* (1928) and C. H. Moehlman's *The Catholic-Protestant Mind* (1929), take opposite points of view. Moehlman contended that there had arisen in America a peculiar type of Catholic mind that was willing to compromise with the basic American principles, such as separation of church and state. Garrison, on the other hand, insisted that the Roman Church had not and will not change its basic claims. The authors of both books are church historians of recognized standing and both books are still useful.

Without question, the most important publication on church-state relations in the United States that has ever appeared, is the three-volume work of Anson Phelps Stokes, *Church and State in the United States*. These definitive volumes did not grow out of the recent tensions; nor were they prepared to support one side or the other of present-day issues. Rather they represent a painstaking effort to treat historically the whole story of church and state relations in our history. The author, however, tells us that he undertook his monumental enterprise under the conviction that our American freedoms are only assured when political and religious functions are kept separate. Separation of church and state, he thinks, does not prevent a sympathetic mutual relationship between the two, so long as the term *church* is interpreted to include all organized religious groups.

Volume One deals with the historical background out of which have come the principles of religious freedom, and the process by which these great principles have found a place in the fundamental law of the land. Volume Two continues the historical approach, and among other things surveys the whole question of religion in the schools, bringing the story down to the Cardinal Spellman and Mrs. Roosevelt episode. Every issue that has arisen in our history having a

bearing on church-state relations is clearly presented. Volume Three is largely a summary and an interpretation, and contains an exhaustive bibliography and an index of 115 pages. Every device that will make such materials useful to students, ministers, and the courts has been included in these definitive volumes.

Separation of Church and State in the United States by Alvin W. Johnson and Frank H. Yost, is an enlarged and revised edition of an earlier volume (1934). It is a highly authoritative presentation of the issues arising out of church-state relations, giving particular attention to the decisions of both federal and state courts. Thirteen of the twenty-one chapters deal with relation of religion to education. Here are discussed such matters as released time for religious instruction; public aid to sectarian schools; use of religious grants to teachers in public schools; and free lunch and free transportation book question for parochial schools; free transportation for church schools, etc.

The Roman Catholic Church does not now, nor has it ever accepted the American principle of separation of church and state. Two recent books by Roman Catholics challenge their attack upon this point. *The First Freedom* is by a Jesuit, Father Wilfrid Parsons, who argues that state aid to parochial schools is not prohibited in the constitution; in fact, he argues that the constitution says nothing at all about separation of church and state, and that the term itself is an outmoded shibboleth. The constitution only prohibits the establishment of a single national church and the states are free to do as they please in such matters.

The second Catholic book is by J. M. O'Neill, *Religion and Education Under the Constitution*. It is an ill-tempered diatribe against the Supreme Court's decision in the Champaign, Illinois, case. He advances the same arguments as Father Parsons, stating that the First Amendment only prohibits a "formal, legal union of a single church or religion with government."

Stokes, Moehlman, and others, however, have completely refuted these arguments, showing that in the ratifying conventions the states were insistent that there be no official relationship between the church and state. The principal fallacy in McNeill's argument is that he assumes that all constitutional clauses have fixed and unchangeable meaning, overlooking the fact that most of the major changes in American government have come through custom and the interpretation of the courts. There were no public schools when the constitution was adopted, nor were there railroads, great corporations, yet all of these have been regulated by laws that have been declared constitutional by the courts. The constitution evidently has overlooked the so-called elastic clauses of the constitution.

In *Man and the State*, by the widely known French philosopher, Jacques Maritain, there is much sound rationalism about relations between church and state. He says: "The State has no authority to impose any faith whatsoever or expel any faith whatsoever from the inner domain of conscience." Yet always beneath the surface lurks the assertion that the majority of church members are Catholics, because of that fact this church should have better ties with the state than other religious bodies.

A series of volumes published by Beacon Press under the general title *Studies in Freedom and Power*, constitute an important contribution to our understanding of present problems arising out of church-state issues. Paul F. Sharkey's *American Freedom and Catholic Power* has received the largest influence and has had the widest readership. Around 200,000 copies have been sold, and the publisher reports that the sale continues at about 1,000 copies a week.

not an attack upon Roman Catholicism as a religion, but aimed at the threat to our American liberties as a result of the mounting influence of Roman Catholics in this country. It is a hard-hitting attack upon the Catholic Church in its politics and its attempts through pressures and censorship to direct the whole of American life into channels favorable to Roman Catholicism.

Attempts at answering Blanshard's book have appeared in numerous Catholic periodicals, such as the Jesuit weekly *America*. No recent publication has so aroused the non-Catholics to the danger of Catholic domination of America. The book was banned by Roman Catholic Boston, and its advertisement refused by *The New York Times*. Here are two examples of the type of pressure that the Catholic Church exerts in this country today. Another Blanshard book, *Communism, Democracy and Catholic Power*, uses the same methods, his statements always based on Catholic sources, show the many parallelisms in principles and institutional features between Roman Catholicism and Communism. Both, for instance, use similar strategy in thought control and in penetration.

Another recent book in the Beacon Press series is C. H. Moehlman's *The Wall of Separation Between Church and State*. The author, long time professor of Church history at Colgate-Rochester Theological Seminary, has several other books on church-state relations. A useful compilation of Moehlman's is *The American Constitutions and Religion* (1938). His *School and Church: The American Way* is an important discussion of possible solutions of teaching religion in the school without violating the principle of separation. A common Roman Catholic tactic in their propaganda for parochial schools is to condemn the American public schools as completely godless.

Recently a Roman Catholic bishop in Illinois denounced public schools as Public Enemy Number One, advancing the familiar accusation that the public schools were primarily responsible for the growing secularism in American life. Moehlman refutes this sweeping condemnation in a splendid chapter on "The Splendor of Public Education."

The American Tradition in Religion and Education, by Freeman Butts of Teacher's College, Columbia University, is designed, to use the author's words, "to provide the historical perspective upon which to base sound public policy." The issue in education today centers, the author states, "not much upon whether religious freedom is desirable as on whether it can be maintained if the state gives support or aid to religious schools. . . ." The last book that can be mentioned by Vivian T. Thayer, educator and editor, entitled *The Attack upon the American Secular School*. The author is concerned over the deliberate attempts now being made to undermine the confidence of the people in the American public schools or secular schools. The word "secular" is being identified with "godless" and "atheistic." The Supreme Court in its decision on the Champaign, Illinois, case is charged "with banishing God from the schools."

The following is the author's summary of what he attempts to do: "To review the evolution of the secular school and to weigh and appraise both the criticisms of secular education and the attempts now being made to revert to old practices. [To trace] the rise of free public education . . . and to portray something of the vision of the pioneers who brought it to existence. . . . [To] describe contemporary attempts to undermine secular education in practice and in idea. . . . [To] examine the validity of these attacks . . . [and to make] a positive statement of the task of secular education in American life today."

Here is a timely book for all who would understand the present situation in regard to religion in the public schools.

III

Cardinal Spellman, in his controversy with Mrs. Roosevelt (noted above), attempting to allay the widespread condemnation for his unjustified attack upon the former first lady of the land, stated that Catholics were only asking for auxiliary aid to their parochial schools, such as free transportation, school lunches, health service, and the furnishing of non-religious textbooks. Commenting on these so-called auxiliary aids to sectarian schools, Johnson and Yost in the volume referred to earlier in this article (pp. 150-151) make the following warning statement:

"If it is conceded that textbooks essential to education may be furnished to all children through state appropriations, might it not be granted that athletic supplies or musical instruments are essential to an education and that therefore might properly be paid for by the state? And that since teachers are necessary in furnishing children an education, all teachers should be paid for by the state; that on whatever basis we justify the purchase of textbooks from public tax funds, on that same basis we may justify the purchase of buildings by public tax funds in which to study these books. May it not be that if government money can be used for church schools, it can also be used for the support of our churches, and that we are moving toward a union of Church and State in America."

Justice Jackson in his dissenting opinion in the New Jersey School Bus case (1946) stated: "Catholic education is the rock on which the whole structure rests and to render tax aid to its church schools is indistinguishable to me from rendering aid to the church itself."

In considering all the various present-day issues having to do with church-state relations in America, we need constantly to bear in mind that the Roman Catholic Church has always repudiated the great principle of separation of church and state, the principle upon which our whole structure of freedom rests.

PAUL BLANSHARD, *American Freedom and Catholic Power*. Beacon Press, 350 pp., \$3.50.

Communism, Democracy and Catholic Power. Beacon Press, 340 pp., \$3.50.

ALVIN W. JOHNSON and FRANK H. YOST, *Separation of Church and State in the United States*. University of Minnesota Press (1948), 279 pp., \$4.50.

C. H. MOEHLMAN and HEINRICH WEINEL, *The Wall of Separation Between Church and State*. Beacon Press, 230 pp., \$3.

JACQUES MARITAIN, *Man and the State*. University of Chicago Press, 219 pp., \$3.50.

C. H. MOEHLMAN, *School and Church: The American Way*. Harper & Bros., 178 pp., \$2.50.

J. M. O'NEILL, *Religion and Education Under the Constitution*. Harper & Bros., 338 pp., \$4.

WILFRID PARSONS, *The First Freedom*. McMullen Press, 178 pp., \$2.25.

ANSON PHELPS STOKES, *Church and State in the United States* (3 vols.). Harper & Bros., 936, 799, 1042 pp., \$25 a set.

VIVIAN T. THAYER, *The Attack upon the American Secular School*. Beacon Press, 257 pp., \$3.

pastors' reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest

to ministers, will be presented each month. This month's selection is in the field of theology. Here are the evaluations of our consultants.

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary.

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio.

EDWARD T. RAMSDELL, professor of Systematic Theology and Philosophy of Religion, Vanderbilt University School of Religion.

Christian Knowledge of God

—By James Harry Cotton

Macmillan Co., 180 pp., \$2.75.

OF WRITING books on the problem of faith and reason there is no end, and the production in recent years has been more prolific than ever before. Anyone who has plowed through such writers as Baillie, Bruner, Kroner, Wieman, and Macintosh may feel that he has had about all he can take. There are three good reasons, however, why such a reader should stretch his patience and "take" this new book.



Kantonen

First, the subject itself is as timely and vital as it is inexhaustible. As Dr. Cotton insists, the question which ought to trouble our minds is not how we can marshal the resources of religion to preserve our institutions but how we can come to a knowledge of God. Second, while the author is a philosopher and

theologian of outstanding competence, he writes with remarkable clarity and simplicity. The reader who expected to be led into the valley of the dead bones of academic abstraction will be thrilled to see them come to life and join the parade of contemporary events. And third, the point of view of the book is frankly and uncompromisingly that of positive evangelical Christianity.

To the author, it is "futile to take one's stand in the midst of some philosophical desert, where nothing is taken for granted, and to see how far one can travel from nowhere." Dr. Cotton does not pretend to know all the answers, nor does he explain fundamental differences away in terms of neutral common denominators. He gives the answers reached by a fair-minded and straight-thinking Protestant Christian.

The author finds a fruitful starting point in Royce's principle that every idea has both an external and internal meaning. The former contains the existential reference of the judgment, while the latter is conditioned by man himself as the knower, the whole complex of human purposes which can never be eliminated from the act of knowing. The meeting place of faith and reason is to be found in the union of external and internal meaning.

Dr. Cotton discovers this union in the encounter between person and person. The personal relations of trust, respect, and love rest upon faith, but they also bring to fulfillment the mutual dependence of faith and reason. Here, and not in some purely objective logical analysis, lies the road to knowledge of God. But on this road we discover the disastrous effects of sin, which perverts our relation to God and distorts our judgment of our fellows. Knowledge of sin in turn, presupposes a revelation of divine saving grace. And the interpretation of the meaning of revelation the mutual dependence of faith and reason is again manifest.

Dr. Cotton's thinking is sound, balanced, and mature. He sees both man's capacity for universals and the limitations of his finite perspective. He acknowledges the inescapability of reason but also the inability of reason to establish the tainties of faith. He proceeds from the facts of experience but recognizes among the basic facts our frustration and despair, our dependence upon revelation as salvation. He poses with equal incisiveness the shortcomings of both theistic orthodoxy and "scientific" and humanistic philosophy of religion.

Here is enlightened and honest Christian thinking which spurns all spurious support and false optimism. This book to strengthen the sinews of faith through a consecutive exercise of reason.—**T. A. Kantonen**

OF THE several chapters of this little book, the one "Our Knowledge of Persons" strikes me as the freshest and most suggestive. It is worth careful pondering. Our knowledge of persons, Dr. Cotton tells us, is the most concrete of knowledge, even as mathematics and logic are the most abstract of all types of knowing. The exactness possible in any knowledge is always proportional to its degree of concreteness.

The very concreteness of our knowledge of persons, therefore, precludes exactness and reaches beyond the results of merely scientific knowledge, important and useful as that is. That we know other minds is one of the clearest assurances of our experience. It is presupposed by our knowledge of an objective world (for we learn the meaning of objectivity by the intent of other persons around us) and by our knowledge of ourselves (for we come to know ourselves because we have been treated as persons).

Our knowledge of other persons, in turn, presupposes a common world and genuine community: the meeting of minds and the trusting of other minds. "The supreme condition



Ramsdell

ing to us—judging us in our pretension—and thus open-
our hearts to the work of grace.—**Edward T. Ramsdell**

E busy pastor will find in this clearly written book a
general presentation of the subject under consideration.
e author sees it, faith can never be equated with belief
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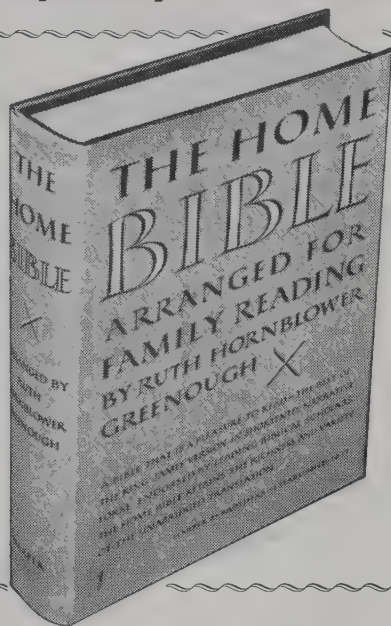
Cailliet

aking great use of Josiah Royce's
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this is still more true in the case
knowledge of persons, which is
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h. This is infinitely more relevant still in the light of
found analogy between our knowledge of other persons
our knowledge of God, which is existential to the core
as such, involves the whole of man. But then, admittedly,
uld only discredit the churches to go to the Barthian
me of claiming that philosophy has nothing to do with
aith, and to limit its task to an analysis of scientific
ods with a view to a unified concept of reality. The plain
s that contemporary philosophers have returned Barth's
liment "by consigning all that he stands for to the realm
e meaningless."

at we have here, then, is a first-rate study in Christian
encology. The book aims at a critical formulation of the
od whereby the Christian may arrive at a relevant knowl-
of the true God. This much becomes clear: reason and
must co-operate in a full awareness of their mutual
ndence so as to provide a clearer understanding of the
a of external and internal meaning involved in a per-
encounter with God.

asmuch and insofar as it marks a departure from intel-
al defeatism and theological isolationism, the present
recovers the vision of the Christian landscape of reality
ong obscured by excesses of Barthianism. This it does
great extent. As we progress through this constructive
e, a breath of fresh air makes us aware that windows
been opened. We of the Reformed tradition may look
a end of our prolonged confinement, and to a most de-
le resumption of Christian leadership in this sorry world
urs.—**Emile Cailliet**

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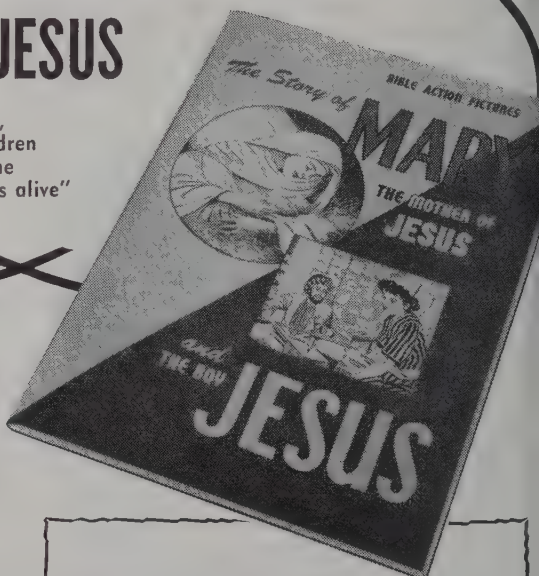
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Preacher and Sermon

TELL THE PEOPLE, by Theodore Parker Ferris. Charles Scribner's Sons, 116 pp., \$2.

THIS GRACE WHEREIN WE STAND, by George Johnstone Jeffrey. Charles Scribner's Sons, 96 pp., \$2.

These books contain more pungent, helpful material than any larger books in the field; therefore, one should not discount them because of their size.

Mr. Ferris has been Rector of Trinity Church, Boston, since 1942, and in addition teaches Homiletics at the Episcopal Theological School, Cambridge. The material in his book constitutes the inaugural series of the George Craig Stewart Lectures on Preaching.

Mr. Jeffrey delivered the lectures that make up *This Grace Wherein We Stand*, as the Warrack Lectures on Preaching in 1948. The book is divided into six chapters: "Our Perennial Theme," "Preaching Resources," "The Travail of Preparation," "The Ordeal Itself," "The Minister's Devotional Life," and "The Hinterland."

In the opening chapter Dr. Jeffrey makes it clear that he believes preachers must live disciplined lives, for he states: "The test of a vocation is the love of the drudgery it involves." "The quality of motive, prevailing prayer, sweat of brain and heart must be given back in preaching with exact mathematical exactitude. Without these disciplines the Lord's Day will become a fearful day of judgment, but inspired by them preaching may be life's joy."

Four aspects of the preacher's vocation "should fan the holy spirit." 1. The exceeding greatness of the gospel committed to our charge. 2. The desperate challenge of this devastated world. 3. Man's utter failure to work out his own salvation. 4. The unchanging Christ in a changing world.

Preaching resources, Jeffrey believes, are three in number. The Bible, the hearts of those committed to our pastoral charge, and those resources that lie deep in the minister's heart. There are two enemies of great preaching: haste and noise. In order to overcome these, the author makes it clear he calls his one original contribution to preaching. He believes a preacher should arise by six o'clock on Sunday morning and use this quiet period of the day for prayer and preparation.

In the last chapter the author's final admonition is "Come to me, cling to your call."

Tell the People contains five chapters: "The Purpose of the Sermon," "The Content of a Sermon," two chapters on the Form of a Sermon," and a final chapter on "Personal Problems of the Preacher."

A sermon, Ferris believes, is a revelation of some aspect of the reality of God in reference to some human need. The business of the preacher, therefore, is not so much to size life up as to reveal it to men and women in all its fullness and richness; good preaching is therefore not nagging people into being good, but is attracting them toward goodness by showing them what it is. The author believes most people know what they should do most of the time. What they need is the incentive and the courage to do what they know. Preaching should give this incentive.

Most sermons may be classified under one of four groups,

according to Mr. Ferris. These groups include the prophetic sermon, which is an attempt to reveal some aspect of the will of God in reference to some event or movement in human history; the didactic sermon, which is in reference to some human problem; the evangelical sermon, which is an attempt to reveal Jesus Christ, to draw men unto him; and finally, the therapeutic sermon, which is in reference to some specific human ailment.

If preaching is to be effective, a minister has to learn how to handle his personal problems which are seldom less than five in number; Pressure, dryness, doubt, nervousness, and general ineffectiveness.

Read these little books and discover help for yourself according to your own need.—**Thomas H. Marsh**

Teaching Aids

CHURCH USE OF AUDIO-VISUALS, by Howard E. Tower. Abingdon-Cokesbury Press, 152 pp., \$2.50.

This book was written for the purpose of guiding churches in making the most effective use of audio-visual tools. When properly used, they will contribute to making a more adequate church program and will help to reach more persons with the Christian message.

The author is well equipped for the writing of such a book both by training and experience. After serving a number of years in the pastorate, he came to the Division of the Local Church, Methodist Board of Education as director of the Audio-Visual Department. His effectiveness has extended his work into interchurch activities in this field.

The author emphasizes that church use of audio-visual resources is still in its infancy. While we can learn from the experiences of the school, armed services, and theater, none of these parallel the objective of the church in the use of these resources. It is necessary that church leaders have an adequate philosophy of this objective. The essentials of good procedure in their use are given in a clear and concise manner. The emphasis is strong that audio-visual aids are designed to make teaching more effective and not as substitutes for work in preparation on the teacher's part.

A full chapter is given to description of the audio-visual materials and equipment in common use in churches today. Suggestions are made on choosing equipment according to need. Valuable help is given on adapting the building for the most effective use of the equipment.

Considerable space is given to the discovery of the situations in which audio-visual resources can be effectively used. This is of great value to leaders of worship, teachers, ministers, discussion leaders, mission study leaders, temperance leaders, etc. Consideration is given to what these resources can do for people with whom they are used.

Definite suggestions are given for the most effective use of audio-visual resources in the local church. This involves the building, equipment, and personnel who will use the available resources.

The appendix offers some valuable suggestions regarding the relationship of the church and commercial mass communications of an audio-visual nature. It also points out some of the emerging trends of church use of audio-visuals.

This is a valuable book for the minister and lay worker

REVIEWERS

- EUGENE J. BAUER, pastor of Calvary Methodist Church, Durham, N. C.
 RUSSELL L. DICKS, associate professor of Pastoral Care, The Divinity School, Duke University.
 ALBERT E. KIRK, church editor of *Wichita Daily Eagle*.
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 A. S. TURNIPSEED, pastor of Dexter Avenue Methodist Church, Montgomery, Ala.
 GRANGER E. WESTBERG, chaplain of Augustana Lutheran Hospital, Chicago, Ill.

alike. It will stimulate those who have heretofore by-passed these powerful new tools, and give needed guidance to those who are seeking to use them in the service of the church.—
Earl C. Parker

How Sick the World

THE AGE OF TERROR, by Leslie Paul. Beacon Press, 256 pp., \$3.

Leslie Paul presents in this book an extremely competent analysis of the present world civilization. The central fact in the situation is that "over a large part of the world terror has become an accepted instrument of government," the author affirms. He continues, "its running partner is an immorally iniquitous propaganda. In Russia since 1917, in Germany from 1933-1945, and now in China, as a Russian export . . . Terror is war, war waged by insolent rulers upon helpless and unarmed subjects by the threat of violence of every dark and evil sort aimed at the physical, the moral and the human ruin of its victims . . . A whole library would scarcely be enough to photograph the mire of slavery, brutality and mass extermination through which millions of men and women have been dragged."

The book, with its fourteen chapters, is a well-knit unity, yet each of its chapters is in itself a unit, and can be read and studied as such. Here is a wealth of fact and of interpretation that will broaden the reader's outlook and deepen his understanding of the factors that have built civilization, and the perils that threaten its destruction. With enthusiasm I place this book on my shelf of current great books.

The chapter "The Geography of Europe" is a liberal education concerning the influence of geography upon nations. In the succeeding chapters, however, he makes it sun-clear that nations are not fatalistically determined by geography but by ideals, understanding, good will, and noble striving.

We get a bird's-eye view of the range of the discussion in this book when the author early says, "There are two Europes. The Europe we love is enshrined in a Michelangelo, a Shakespeare, and a Beethoven . . . St. Francis of Assisi, Joan of Arc, David Livingstone, Einstein, Albert Schweitzer . . . And that culture, for everyone of us, whether atheist or churchgoer, poet or scientist, bricklayer or politician, is

Christian. . . . But side by side with a Europe of unden greatness another Europe dwells that also has its names burn balefully in history: Hitler and Goebbels, Himmler, Barea, Kramer and Quisling, and scores more whose names have been displayed in the service of darkness, instruments of terror without parallel in the history of the world. . . . The price of saving the Europe of genius may turn out to be the inability to grapple with the Europe of the Terror, and Europe in its political fragmentation. . . . The European nations have exhausted their energies seeking to dominate the other."

The rich content of this book may best be suggested briefly by listing here the themes of some of its chapters: Nation-State; Economic Perplexities of the Western Nation; Liberalism and the Ideology of an Industrial Class; Marxism and Communism; Christianity and the Social Order; Motive Forces of History; Stalin and the Terror; The orientation of Europe.

Anyone thoroughly acquainting himself with some of the chapters will have mastered some most rewarding postgraduate courses in world citizenship for today and tomorrow.—**Albert E. Kirk**

Church Publicity

INTERPRETING THE CHURCH THROUGH PRESS RADIO, by Roland E. Wolseley. Muhlenberg Press, pp., \$3.75.

Bishop A. Frank Smith, of Houston, in a recent letter to Methodist Information, wrote: "It is my belief, and I say so repeatedly to my Conferences as well as to preachers individually, that given character and a modicum of ability, the tenths of a preacher's success or failure can be charted in the field of public relations. I say this after twenty-one years of the episcopacy, with the opportunity I have had to know some men for all these years and longer."

For the minister who, in the light of this truth, desires to improve his skill in the use of the several communications media through which he and his church meet the public, here is a suggestion. The simplest, easiest, and quickest method would be to spend an hour a day for the next three weeks with Professor Wolseley's latest book.

It is not that this volume could not be enjoyably read much less time than this. Indeed, its author follows so closely his own precepts for writing interestingly that it will be difficult for any reader to stop at the end of a chapter. Nonetheless, we believe it will pay him to do so.

The author is a born teacher. His pages are packed with both facts and "how-to-do-it." They will yield most to the studious, notebook-in-hand approach. When read meditatively the pastor will come out of the process with an appraisal, better or for worse, of his own public relations procedure.

After opening his book with an analysis of what it is that the church that is to be interpreted, and to whom, Professor Wolseley discusses the media open to the churchman, the publicist. Specifically, there are chapters on religion in the general press, church journalism on the air, religion in syndicates and the denominational publications.

He follows these with discussions of media more intimately under the control of the pastor, such as parish papers, day bulletins, other types of printed matter, and miscellaneous tools of interpretation. There are other chapters dealing with the minister in both his reporting and article-writing.

The practical usefulness of the book is further increased by counsel on church advertising and the techniques of editing a job that no preacher can entirely escape.

the author is a Methodist, and so deeply interested in the education of the principles of general journalism for the benefit of the church that he has been developing a special curriculum in the School of Journalism of Syracuse University for the training of the church publicists of tomorrow.—*John S. Stoodly*

Gaining Youth

ENTURING INTO THE CHURCH, by *Lewis Albert Convis*. Harper & Bros., 186 pp., \$2.50.

This book is a "program for preparing young people for Christian life and church membership." It was worked out and used by a Congregational minister in four pastorates during some thirty-five years and involving more than 500 boys and girls.

The author believes that first year high school people should make up a Confirmation Class which meets the pastor every Sunday morning at nine o'clock for nine months. Each Sunday class occupies a special place in the sanctuary, and at the third or fourth week of instruction they begin taking part in the sermon.

Chapters IV and V are a summary presentation of the material used in the nine-months course. Chapter IV shows that great principles of Jesus have been worked out and verified during the slow grind of the centuries of nature's unending, from the beginning of life (Proterozoic Era) some 600 million years ago to the present. God's patience is shown in his millions of years of waiting for life to move from single cellular existence into the complicated forms where the principle of co-operation had to be learned that survival could be assured. The principle of nonviolence was introduced 200 million years ago in the period of "middle life." Some 60 million years ago "recent life" began with man appearing around 500,000 B.C. as a creature having religious ideas and rudiments of love. Dr. Convis summarizes this chapter with these words: "Sacrifice and Suffering the Price of All Advance—from the Proterozoic to the Present."

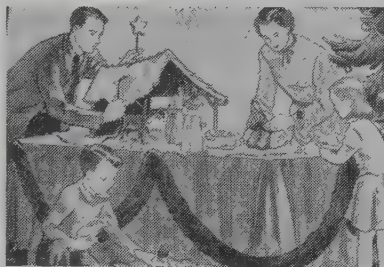
Chapter V is the story of "The Bridge Between the Prehistoric and the Bible." Akhenaten's (1380-1350 B.C.) magnificent struggle to establish monotheism in Egypt is detailed. Dr. Convis uses Akhenaten's "Hymn to Aten," the God, as the link between the Bible and the religion that preceded it. Then he moves forward with a presentation of Testament heroes and prophets culminating in the story of Jesus as found in the Gospels.

At the end of nine months of instruction it is time for individual conferences between each confirmer and the pastor. A detailed outline is given of how to bring each confirmer to commitment to Christ during the conference. A box is placed at the conference containing cards bearing the names of all former confirmees. This box suggests the union of all past and present confirmees and their loyalty to Christ.

The appendix sets forth in detail examination questions asked the class and the correct answers. Another is an outline of the "Seven Steps of Preparation," to be used by each confirmer for preparation for his personal conference with the pastor.

The minister most accustomed to follow forms slavishly will find this book a welcome "crutch." Also the most original and independent minister will be stimulated by this book to exercise his creative faculties in working out his own plan and policy for training young people or children for church membership.—*A. S. Turnipseed*

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COUNSELING ADOLESCENTS, by
Shirley A. Hamrin and Blanch B.
Paulson. Science Research Associates,
371 pp., \$3.85.

This is the first published volume in
the "Professional Guidance Series."
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mended by the Joint Commit-
tee on Counselor Preparation. More
by authorities in particular field
being prepared.

The fundamental approach of
this book is sound. The authors have
presented a sufficiently simple and
comprehensive study of their concept of
eclectic counseling. Their attempt to
overcome the seeming dogmatism of di-
rective guidance is, I think, well
shown in the first instance, there is recog-
nition that little value is to be gained
by thrusting upon adolescents solutions
to problems which are largely the re-
sult of the counselor's domination of inter-
view. In the second place, where definite
guidance is indicated, it is given. The
adolescent, with insufficient data and
inability to make important decisions,
is not left floundering in a sea of un-
related concepts.

The background material of Chap-
ters I and II, "Human Nature and Coun-
seling" and "Youths Move Toward Ma-
turity," presents an adequate analysis
of the need for a volume in the area
of counseling youths.

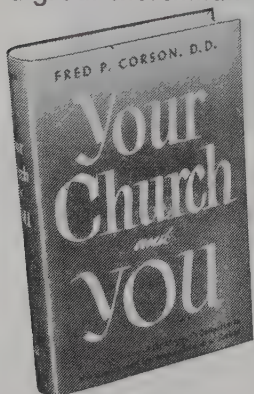
Case material is abundant and
designed to illustrate the use of the
eclectic method and the insights which
may be gained by the counselee when
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available are used. One is constantly
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underlies the book—the proper balance
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mature person—is everywhere evident.

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in not presenting a volume of data
freely from a particular bias, *Counseling
Adolescents* should prove especially
valuable as a basic tool for anyone
required to aid youth in finding their
way in the vital areas of growing ma-
turity. While the authors have not been
primarily concerned with the area of
adolescent growth, ministers will find
here to guide them in understanding
the complex adjustments within which
the spiritual growth of adolescents must
be nurtured.

Anyone, whether experienced coun-
selor or beginner, may profit from a
careful study of Chapter X, "A Portrait
of the Competent Counselor."—*Edith
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Champion of Lay Rights

FRANCIS ASBURY'S SILVER TRUMPET, by Harlan L. Feeman. Parthenon Press, 155 pp., \$2.

If the reader has thought of Nicolas Snethen as being of small stature in American Methodism, or if he has not thought of Snethen at all, this book will probably convince him of the error of his judgment, and Snethen will perhaps be recognized as the forthright leader he

really was. Possibly he has occupied a minor place in the annals of our denomination because he broke with Episcopal Methodism. It is time that we whose backgrounds have been in Episcopal Methodism widened our knowledge and respect to embrace the character of Nicolas Snethen.

According to Ezra Squier Tipple's great *Prophet of the Long Road*, it was Bishop Asbury himself who gave

Snethen, his onetime traveling companion, the title "silver trumpet."

The theme of the book is the development of lay representation in Methodism, the limitation of the powers of the bishops, and the democratization of the church, processes in which Snethen had an eminent position. He was standing in the Methodist Episcopal Church, when in 1800 he was elected to the General Conference and gave his "Reply" to the "Apology" of John O'Kelly, whose rebellion against the absolute appointing powers of the bishops led to a schism and at last to the formation of the "Christian" or present Congregational Church. But by 1814 he was permanently as far as the Methodist Episcopal Church was concerned.

In 1830 he entered the traveling ministry again, this time as a member of the Ohio Conference of the newly organized Methodist Protestant Church. He became president of this church at the General Conference in 1834. He contributed to the discussion in the lay representation from the pulpit on the pages of *The Wesleyan*, *Evangelical*, *Protestant*, and *Mutual Rights and Mutual Obligations*.

This man, whom Bishop Edwards Hughes described as "an evangelist as well as a reformer; and an educator as well as an agitator," was born in 1790 in the village of Sea Cliff, Long Island, New York, November 11. As a boy he learned to farm and was instructed in a country school by his mother in the Prayer Book. Before they moved to Staten Island in 1790. At their next place of residence in New Jersey he was converted to Methodist preaching and entered the itinerant ministry of the Methodist Episcopal Church at the age of 18. He served as a circuit rider in New York, New Jersey, and Pennsylvania, as a station preacher in Philadelphia, Georgetown, and Columbia (where he was elected to the House of Representatives in 1814). In other places, and as the traveling companion of Francis Asbury.

In 1804 he married Susan Worthington, who in Indiana preceded her husband in death by sixteen years. In those years he served the new denomination as an educator and as a very eloquent preacher.

The author is known as an influential leader of the former Methodist Protestant Church, having served in many ways, including a two-year presidency of Adrian College. Earl S. Scott



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The author works in the editorial offices of one of the nation's women's magazines. From this story, readers will gain some understanding of the psychology of illness. This is a call source material. It is a graphically and reveals the story from the patient-parishioner's point.—**Russell L. Dicks**

About Marriage

FROM THIS DAY FORWARD, by
Kenneth J. Foreman. Out-
lishers, 71 pp., \$1.50.

This attractively printed book about marriage can be read in an hour. Apparently for people thinking about marriage. While there is nothing objectionable about it, it is not the book that one hurries to recommend to friends who are engaged. It is most part a restatement of the obvious. It does, however, follow consistently its primary thesis that the Christian rite is only for "convinced Christians" and that otherwise the ceremony is all-round hypocrisy.

As the author says, "It would be the moral air in our country that ministers would simply and flatly refuse to perform wedding ceremonies unless convinced that the bride and groom were each Christian in life and action."

These chapters first appeared in separate columns in the *Presbyterian*. Look.—**Granger E. Westberry**

BOOKS BRIEFLY NOTED

AM TEMPLE'S TEACHING,
E. Baker, ed. Westminster
Press, 202 pp., \$3.

anthology presenting the versatile Temple's thought in well-chosen pieces. Those who have wondered why the late Archbishop of Canterbury was so uncompromising in his pronouncements will find here theological justification. Writings under such topics as "Christ, the God of All Life" and "Christians in a Secular Society" make clear what is meant by the term "sacramental universe."

NATIONS AND POWERS,
George Santayana. Charles Scribner's Sons, 481 pp., \$4.50.

Reflections on Liberty, Society, and Government from a point of view that will be called "poetic" naturalism. The meat is offered here and there in a book, but it is served along with too many inconsequential side dishes. The reader is told that what is

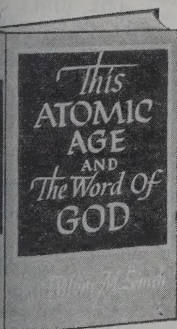
desired is a "rational government" (operated, of course, by experts in the art of government) under which wide tolerance would be given to the variegated groups chaotic nature is always producing. Such a government, if universal, might eliminate big wars by dispatching soldiers to trouble areas whenever the "militant and romantic" interests of opposing groups clashed violently.

THESE FOUND THE WAY, David Wesley Soper, ed. Westminster Press. 175 pp., \$2.50.

The personal "conversion" stories of thirteen present-day Christians. Here are no sentimental testimonials, but accounts of ex-Communists and former intellectual snobs (to mention only two types represented) who wrestled with truth. Several credit the books of C. S. Lewis and the companionship of a favorite professor as important factors in their journey toward an adventurous faith.

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THAT THEY MAY HAVE LIFE, by Daniel T. Niles. Harper & Bros., 121 pp., \$1.50.

A brief modern classic on the world task of Christianity. An aggressive style and a divine passion are this author's stock in trade, and before the reader is half through the book he will want to put it down to carry on the Word of life. "We cannot commend the Gospel to our contemporaries unless we can enter into their frustration and their expectation; and then address the Gospel to ourselves as we stand in their situation. . . . Apart from Jesus, men argue about the meaning of life; in his presence they cease arguing and begin to follow."

MAN AND GOD, by Victor Gollancz. Houghton Mifflin Co., 576 pp., \$3.75.

"Passages chosen and arranged to express a mood about the human and divine," according to the purpose of the author. Thus, the book is not dogmatic but suggestive. In carrying out his dominant theme he has chosen from a wide variety of sources.

SERMONS FOR SPECIAL DAYS, by Charles M. Crowe. Abingdon-Cokesbury Press, 171 pp., \$2.

Eighteen sermons by the pastor of Wilmette Parish Methodist Church, Wilmette, Ill.

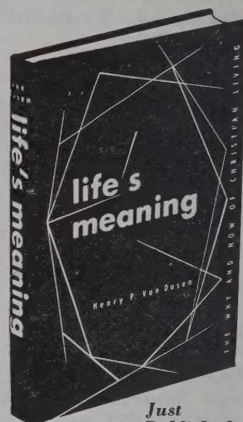
THE CHRISTIAN IN POLITICS, by Jerry Voorhis. Association Press, 136 pp., \$1.75.

One may wince at the term "Christian politician," but the author, formerly a Representative from California, boldly uses it. To keep our country democratic and to make it more Christian, says Voorhis, we need public servants who, while active in parties, make it clear that their first loyalty is to Christ.

THE WORK AND WORDS OF JESUS, by Archibald M. Hunter. Westminster Press, 196 pp., \$2.50.

The author writes this volume to present the results of New Testament scholarship to his divinity students. Pastors and teachers of adult groups will find this book helpful.

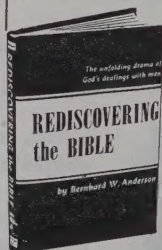
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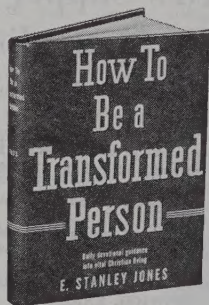
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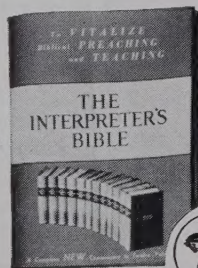
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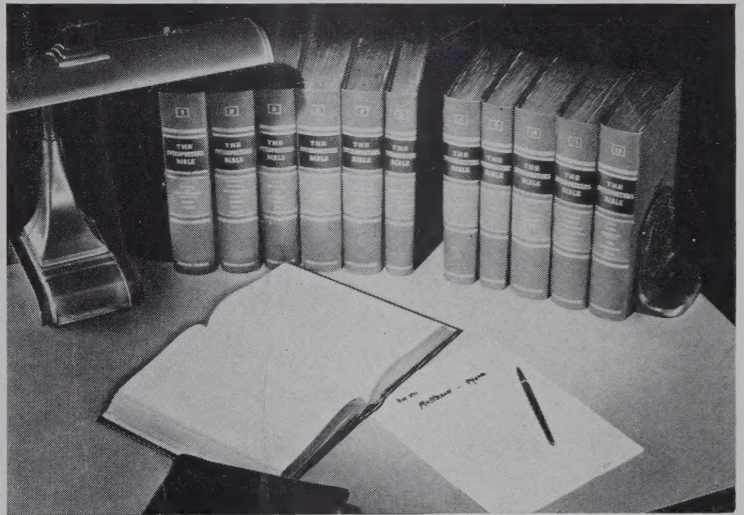
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¶ In more lean and trying times for the editorial staff, our Contributing Editors agreed to serve. They are now giving up their work with *THE PASTOR*, and the contributing editorships are being discontinued. There will be no less emphasis, however, upon either Pastoral Work or Books. ¶ Russell L. Dicks has served as editor of Pastoral Work since November, 1945. He is the originator of "Clinical Material," which has appeared as a regular feature each month and will be continued through our issue of February, 1952. Now associate professor of Pastoral Care in Duke University, Dr. Dicks will also edit a privately published monthly to be called *Religion & Health*. ¶ Dr. J. Minton Batten has served as editor of Book Reviews since October, 1948. Now professor of Church History in Vanderbilt University, he has taught at Garrett Biblical Institute and at Scarritt College. His work is being concluded with this issue of *THE PASTOR*. Dr. Batten contributed a great deal to the development of Pastor's Reading Guide, newest feature of our Book Section. ¶ We express our gratitude for the service our Contributing Editors have rendered.—Ed.

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